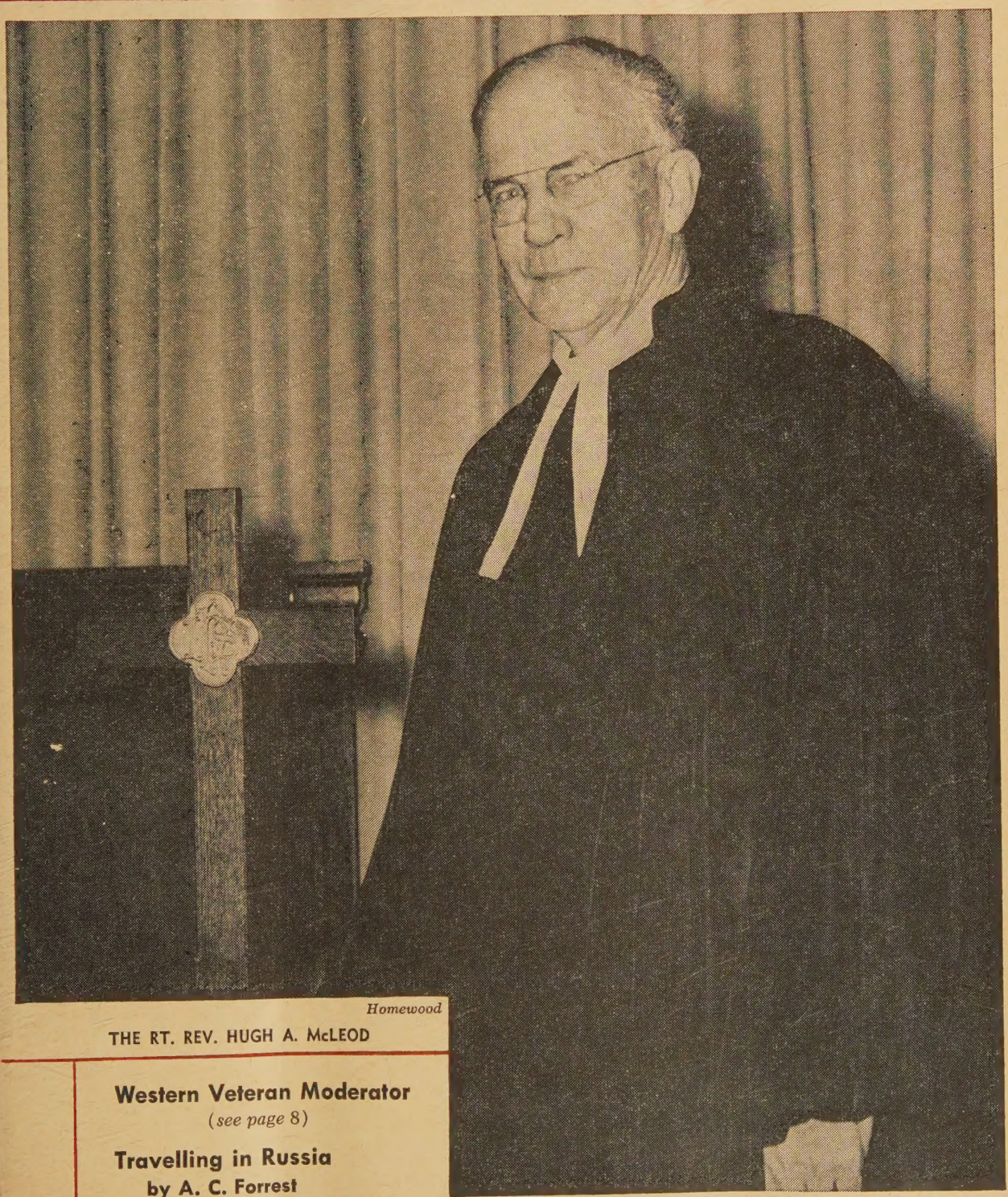
OCTOBER 1, 1960

THE UNITED CHURCH

OBSERVER

PACIFIC SCHOOL OF RELIGION



Homewood

THE RT. REV. HUGH A. McLEOD

Western Veteran Moderator

(*see page* 8)

Travelling in Russia

by A. C. Forrest

Letters

Newfoundland Legislation

Dear Sir: No doubt you have seen in daily press where Premier Smallwood of Newfoundland has admitted that he made a mistake re his labour legislation and is submitting the same to the courts for their consideration. This is all that Toronto West Presbytery asked, by resolution, when the issue was before us.

Surely an apology is in order for the vicious attack you made upon Toronto West Presbytery in your leading editorial on the matter over a year ago. Our presbytery action is clearly vindicated by the confession of Premier Smallwood.

Trusting you will give this letter equal prominence with the said editorial in your valuable paper.

(Rev.) Garnet W. Lynd,
Port Credit, Acting Chairman,
Ont. Toronto West Presbytery.

Ed. Our editorial was not a defence of Mr. Smallwood's legislation but a defence of national church courts and officials commenting on local issues, and a criticism of a local (Toronto W.) presbytery commenting on same.

Q.B. Inconsistent

Dear Sir: I am disappointed by your short "No" answer to the question of appointing a R.C. assistant scoutmaster to a U.C. sponsored group.

Volunteers for such work are hard to come by and I think that your reply only serves to widen the gap between the different faiths, particularly in small communities, for we must all live together. Cooperation never hurt anyone.

No doubt you have reasons for your 'No' reply but since they are not given I find your answer "inconsistent with your profession of faith as a Christian."

Chalk River, Ont. Mr. D. C. Wilson.

Dear Sir: . . . A question in a recent issue regarding the appointment of a Roman Catholic as assistant Scoutmaster of a church-sponsored troop, was answered in the negative. I have 28 years of scouting service, most of it in Canadian troops sponsored by United or Anglican churches; and I have never seen denominational tests applied to prospective Scout or Cub leaders. I served the 4th Saskatoon troop, sponsored by St. George's Anglican Church, as Scoutmaster for six years, and for much of that time my assistant was a Roman Catholic. Both the parish priest and the principal of the parochial school gave active support to the troop, and my assistant was just as insistent that Protestant boys attend worship regularly as I was that Catholic boys also live up to their promise to "do their duty to God." . . . "Closed troops," with all leaders, and possibly all members, belonging to the same denomination are contrary to the spirit of Scouting.

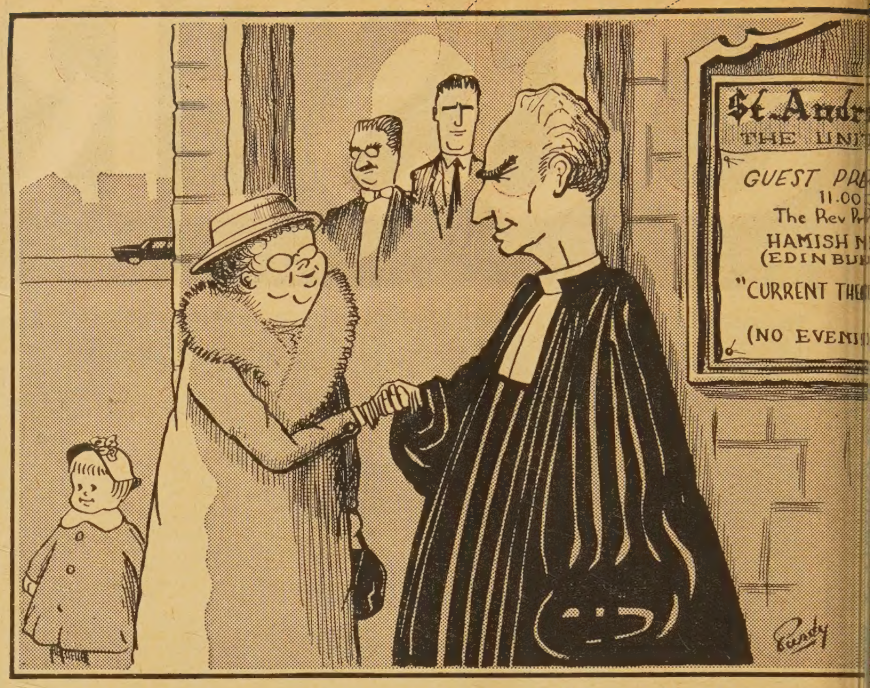
(Rev.) Arthur W. Tiffen.
Tarentum, Penn.

Another Claim Staked

Dear Sir: The Session of Knox United Church, Brandon, has taken note of the claim of Trinity congregation, Oxford, N.S., to have the oldest active elder in the United Church. We do not wish to challenge their claim, but rather, we rejoice with them in their good fortune since we, too, have an active elder whose 93rd birthday was in April of this year. William Ledingham continues to serve the church as he has done for many years. He has been an elder for 58 years, first at Forrest, Man., and now in Knox Church, Brandon.

The church owes a great debt of gratitude to men such as these who devote their long lives to the service of Christ and His Church.

Robert Rae,
Interim Clerk of Session.
Brandon, Man.



"I didn't understand a word you said, but I just LOVED your Scottish accent!"

Other Fellow's Faith

Dear Sir: . . . I have enjoyed your articles by Gordon Donaldson so much, telling us about other faiths. Having a better understanding of the other fellow's faith doesn't do us any harm and certainly helps the cause of true brotherhood.

Thank you for so much interesting information which **The Observer** contains and the inspiration it gives.

Dorval, P.Q. B. J. Lewis.

The Bogus "Doctor"

Dear Sir: Rev. T. Rex Norman's letter (June 15) re "The Scandal of Bogus Degrees," was answered editorially by a short footnote which said, "Degrees from 'degree mills" are not recognized by the United Church and are not published in official publications." So far so good. The fault of the editorial note lies in what it did not say, namely, that the "unofficial" body of our church does recognize such degrees, simply because they do not know the difference. In fact, it titillates their feeling of pride to think they have a minister who has obtain such a high honour. I recall a stude who had such a low IQ that his cla mates had to coach him through course. . .

He went to the United States, bou himself a phoney PhD and began to it with ardour. The conference "official deprived him of the title, and his w referred to her husband as "the docto And they got away with it! Reaso Because it pleased everybody except the conference "officials," who were he less. I fear that this scandal still remai It will continue until some sort of pena is attached to this dishonourable pr tice. No medical student could purch a second-rate MD and practise as "doctor" without severe punishment. all fairness to honourable men who placed at a disadvantage by this unethi practice, the General Council sho place a ban "under penalty" on a clergyman (to quote Mr. Norman) "w might be tempted to seek out so bargain counter."

Owen Sound, Ont. (Rev.) Albert Bush
Victoria College, 19

Let Down

Dear Sir: On seeing that **The Obser** would carry the Gravenhurst Story waited with keen interest to read it don't think I've ever felt more let do How could the article, A Small Tow Religion, fit the title first given.

The only reference to the history the town were a few derogatory rema about the early settlers.

These people who did all the h work, and built the foundation of church deserve more credit. I'm s there was more accomplished by know and caring that strangers were welco to come into a church congregati

(*Continued on page* 4)

THANKSGIVING ONE MILLION MEMBER'S BIRTHDAY GIFT FOR A NEEDY WORLD OCTOBER 9, 1960

Missionary & Maintenance Dept., The United Church of Canada, 85 St. Clair Avenue E., Toronto

Be Careful What You Ask For

IN the dialect of Southern China the word "cha" has at least two meanings. If it is pronounced with a high pitched voice it means a fork. If it is pronounced with a bass note it means a block of wood.

A visitor in China asked the servant boy to bring her a "cha" while she was in the dining room of a hotel. He looked amazed for the moment, but nevertheless proceeded obediently to bring her a block of wood. She had mispronounced "cha", and she got precisely what she asked for.

The moral of this story for us could be put this way, "Be careful what you ask for because probably you will get it!"

It seems to me that in a great variety of ways most of us are looking for the same experience in life. We all want to live a creative life, full of contentment, joy and enthusiasm. We want to have this experience for ourselves, and for our children. So we ask for things in life that we think will lead us to that goal; a house without a mortgage, recognition from others, sound health, a college degree, etc. etc.

But what is the net result? What happens to all our hopes for a satisfying and abundant life? Often they nose dive and get buried! They simply remain the pot-of-gold at the end of the rainbow. Where did we go wrong anyway?

Could it be possible that like the visitor in China who ordered a block of wood thinking she was sending for a fork, that we are asking for something other than what we intend?

Jesus Christ has taught us, and the history of mankind has shown us, that when man dwells on himself, and his own needs the consequence is always detructive. But when we take our eyes away from ourselves and lift them to God and the needs of others, the miracle of the abundant life begins to happen.

What are you really asking for in life? Be careful what you ask for because probably you will get it!

—*A. L. Evans*

than is given today in this fast age. I was born in this town. The blacksmith and carriage maker was my grandfather. A little fun-poking is fine in its place, but I could not see where it fitted into that article.

Leedale, Alta. Mrs. B. Robinson.

The Value of Camp

Dear Sir: We are delighted parents whose children attended a United Church camp, and we want to extend our thanks and congratulations to the "Upward Trail Camp," at Mansonville, Que., for the wonderful work they are doing in their first season.

The Sunday chapel on visitors' day, the love and concern in the eyes of the counsellors as they talked with the boys, and the pride of the boys themselves in their camp accomplishments impressed us very much, but it was only when our ten-year old son arrived back home and showed a new manliness, and a genuine helpfulness, and even a new talent for "getting along" with sisters, that we realized the debt we owed to camp.

Mr. and Mrs. J. Adams.
Chateauguay, P.Q.

Figures Again

Dear Sir: May I ask why you publish a letter like the one with a topic of "Exaggerated Figures," which is carried in your July issue, before verifying the statements?

Mr. Holweck of Ottawa writes that "the official report of the International Convention of Jehovah's Witnesses, New York, 1958, shows on page 17 that the attendance at that convention was 180,291." That is true, but he did not add that those figures were for the attendance on the opening day. On page 81 of the same report, the headline is "253,922 Assembled." This was the attendance for the public talk on the last day of that convention. . .

Falconbridge, Ont. Mrs. J. Bremner.

Singleton's Club

Dear Sir: I would like to draw your attention to the number of young men and women of marriagable age who seem to have difficulty in meeting each other.

A Methodist Church in Santa Barbara, Cal., has found a partial solution in their "Singletons' Club," for mature men and women; the marriage rate is quite high. The only requirements for membership are that one is single, and a member of a church.

. . . Their business and social meetings are held in the church building; the dances elsewhere . . . I suggest the United Church follow this example.

Oakville, Ont. Mrs. R. D. Paul.

Wants More of Smith

Dear Sir: We wish to commend your staff for the helpful items in each **Observer** . . . including those excellent cartoons.

Recently, we have missed writings by Dr. E. Gilmour Smith and would appreciate more of his work.

Timmins, Ont. J. E. Weir.

Food and War

Dear Sir: . . . Canadians were aske during Refugee Year by the pulpit an press to contribute as much as possible as thousands were in dire need of foo and other necessities. Now, I read i the newspaper that 20,000 tons of flou were stockpiled in Norway and anothe 30,000 tons sent to Great Britain, "i the event of war." These stockpiles ar a gift from Canada, that is, paid by al of us. If, however, these vast quantitie are not needed, they will be replaced b the recipient countries, when the become unfit for consumption, due t length of storage.

Surely there is something wrong whe huge stocks of food are allowed to g to waste, while thousands never ge enough to eat. It seems to me, if thi food went where it is most needed, w might not have to worry so much abou war.

Victoria, B.C. E. Le Gresley

Recreation for Teens

Dear Sir: . . . In spite of all th discussion of teenagers, in most com munities there is very little interest take in their activities. Summer vacations ar a time of idleness instead of well planned activities, especially recreational Parents should be exhorted from th pulpit to interest themselves especiall in the recreational activities of th young people and in the activities n only of their own but those of the waif and strays of the community . . .

Forgan, Sask. Mrs. Clifford Lindel

Not Hopeless, Just Helpless

Dear Sir: . . . For too long I hav read too many articles in our churc paper that bemoan the fact our youn men are not hearing the call to full tim service. There is nothing wrong wi our young people. How in the wor can they hear the call of the churc when we are asleep in the pews an dead spiritually!

Too many of us . . . forget that o religion is not worth a plugged nickel us until we give it away.

It doesn't have to be that way. W are not hopeless, just helpless creatur in God's sight. The choice to be di ferent for His sake rests with us.

The Holy Spirit is the only untri source of Power in the world toda But it cannot live in our lives until listen so God can speak, and obey He can act.

When we do, God will speak to o young people through our lives.

Toronto 18, Ont. A. G. Mack

Canada's Refugee Problem

Dear Sir: We hear a lot about refug and their plight, but we seldom hear a thing about the 30,000 young people w leave Canada every year for the Uni States. . .

We spend millions of dollars to br refugees from Europe, while thousa of our young Canadians have to go the United States to earn a living. I time we started to try and solve our c refugee problems.

York County, N.B. Henry Mah

THE UNITED CHURCH
OBSERVER

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IN THE NEXT ISSUE

A Look at Marriage
(The United Church's study)

The Maritimes' Godfrey
By KENNETH BAGNELL

Observations

NEWSPAPER HEADLINES are often made when General Councils of churches meet. While many of the more important things have faded from memory, the secondary things that got most public attention may still be remembered.

IN OTTAWA IN 1958 a smouldering controversy in United College, Winnipeg, assumed national proportions when the press gave a big play to the G.C.'s resolution expressing confidence in the Principal and Regents. Then the resolution on church union was reported by one newspaperman as a "put up or shut up to the Anglicans."

IN WINDSOR, 1956, General Council got under way with a flurry of Toronto headlines over plans to desert downtown Toronto and its "streets unsafe for girls" and to erect a new HQ in more resplendent surroundings. A debate on capital punishment resulting in a request that the government abolish it, got space. So did a study on Indians when an injudicious phrase criticizing Indian morals got a good play by an alert reporter.

IN SACKVILLE, 1954, the Council got well under way in the nation's press with a first-night proposal to have the Church's highest court congratulate Marilyn Bell for swimming Lake Ontario. It got the treatment it deserved and the press it didn't. A copy of the newly published *What's the Difference?* between Roman Catholics and Protestants, was left in the press room during the non-news-making communion service, and an industrious reporter had a headline story across the nation pushing later Council news off the pages reserved for it.

IN HAMILTON, 1952, a resolution to recognize Red China and another not to recognize Dr. James G. Endicott, former misssionary to China, put other things into the background. And in Toronto, 1950, cigarette smoking and the remarriage of divorcees preoccupied the boys who write the news.

IN VANCOUVER IN 1948, Council got a poor local press until Dr. Mutchmor threw the boys a bone by warning against dog-racing. Other papers took up the scent. Eastern readers learned that one commissioner got caught in his pyjamas on a Medicine Hat siding when his train pulled out. A taxi got him to Calgary in time to get back into his berth.

We're not going to point to any moral, but expect that by the time this is read and Edmonton meetings are over, readers will have the 1960 point. For our one Council story on the new Moderator for which we had to hold the press, turn to p. 8.

* * * *

• A BALLET IN LENINGRAD attracted a flock of American students who were touring Russia on the cheap, sleeping six to a room in third-class hotels. One New York co-ed confided that her father thought she was utterly mad wasting all that time in Russia when she could spend it in Scotland for less money. Her name was Fraser.

A CURRENT ANTI-AMERICAN story circulating in Moscow—at least they said it was current—is about two Soviet diplomats who took their wives on a junket to New York. The husbands, old UN hands, took their spouses for a walk on Broadway and lost them. Worried, they returned to UN and asked an American acquaintance what they should do.

CALL THE FBI, he advised, "they know everything." So they did and got the immediate information that Madame Kharkoff and Madame Petrov were in Radio City Music Hall, the eighth row, seats six and seven. For some comments on travel in Russia see p. 14.

* * * *

• SOME TIME ago we heard a minister comment on a funeral service he had held for an elderly spinster member of his congregation. "She had quite a few distant relatives but for many years had lived alone. She belonged to a lodge, and had worked most of her life in a big firm. But I noticed at the funeral almost all those who came were her friends from the church." We think this may be related to the editorial on p. 7.

Editorial

For This We Are Thankful

OF all the days that have been added wisely or unwisely to the "Church Year" in recent generations, no day has been accorded such spiritual hospitality as Thanksgiving. The other "specials" will prove helpful to some, but fortunately will be overlooked by most congregations. No body of believers will let Thanksgiving Sunday pass without prayers of thanksgiving.

In many ways it has come to be a substitute for harvest festivals so long observed by Christian people. And this may result in considerable emphasis on crops and fruits, and turkeys and other material blessings.

Looking back over the thanksgiving day assessments of recent years, we could conclude that in material things Canadians have less to be thankful for this year.

We are always thankful for a world with a measure of peace. Tension this year seems greater, but if we haven't our Congos, we have our Middle Easts or Berlins or Islands off the Chinese Coast. And such is likely to continue in a world where revolutions in so many lands have tarried so long.

In 1960 our crops are good, very good. But too many men willing to work are unemployed, and unemployment casts a shadow of depression over the thanksgiving of all of us.

It is right that gratitude for a good harvest and world peace and meaningful work to do should receive a good place in our thanksgiving prayers. But there is something even more important.

Whether we are blessed with health and riches, or have been visited with sickness and misfortune, whether we dwell in peace or in war, we can be thankful that our Creator has promised to be our God and the God and father of our children; that he has come to us in His Son and has provided the means of Grace and the hope of Glory.

CHURCH GROWTH FALTERS

TWO years ago there was no criticism and considerable approval expressed when the United Church, through its General Council, followed the advice of the Council's secretary and set up a long-range planning committee.

Until then United Church people were accustomed to receive almost as a matter of course optimistic reports of the young church's amazing growth.

This was confirmed by official census statistics which indicated that the hard objective figures of government showed that Canadian people were loyal to the Unite Church. From 1941 to 1951 it grew more rapidly tha the nation itself, and its rate of growth surpassed eve that of the Roman Catholic Church.

Since then many have wondered whether the growt has continued. Economically the post-war years hav reflected prosperity, and it was hoped the generou givings of the people indicated spiritual fervour.

On the minister's salary front things are improvin steadily.

But already the Long-Range Planning Committee' research workers have pointed up some of the sadde facts of ecclesiastical life.

Gain in membership (adult confirmed members from 1938 to 1958 was 39.78 per cent. Gain i population in the same period was 51.24 per cent.

Two other statistics give cause for concern. Th Church had 349 new pastoral charges in the sam period. But since 1928, 918 pastoral charges have bee closed, or at least have ceased to be reported in th *Year Book*.

And the net loss in ministers since 1925 is 590.

The most important conclusion of the LRP com mittee is that the net gain in ministers for the next fiv years will be 20 per cent. The church needs a net gai of 40 per cent.

MINISTERS' SALARIES GOING UP

THE average income for United Church ordaine married ministers now is about $7,000 a year. has been increasing steadily about 200 dollars a yea for the past decade.

In 1958 the average salary was $4,451, plus a fre furnished house and a car allowance of $651.

In 1957 it was $4,263, plus house and a travel allow ance of $602. We have estimated the value of the fre house, plus other perquisites (which do vary great from charge to charge and one part of Canada t another) at about $2,000.

Ten years ago the average salary was $2,681, plu the usual allowances. Five years ago, $3,657 plus.

What is best of all in this is the changed attitude church people, and the complete absence amon younger church members of the old-fashioned idea th a minister is humbler when he is worried about carin for his family, and preaches better sermons if he kept poor.

EDITORIAL NOTE

IN Canada the Roman Catholic church has one pri for every 500 members. (And Catholics count a baptized persons, even tiny children, as members.) T United Church has one million adult members, but total constituency of about four million. That mea one minister to every 2,000 members and adherents

OBSERVER
OCTOBER 1, 1960

n Editorial Welcome

The Church and the Lonely Crowd

OVE of money may be the root of evil, but we know a woman worker in a downtown city mission, who 's that loneliness causes more sin d suffering than anything she knows. d we know a policewoman who ees. She spends much of her time h juveniles, prostitutes and women ıg addicts.

While some may still think a prairie nestead, a rural community or a ntier town is the loneliest place, se women believe that some of the eliest folk are those who sit in the vs of great spired city churches.

Some will frankly admit their loneli-s. With others it is so obvious it not be hidden. Most pretend to like go it alone, but behind the pretense ir hearts cry out for the friends they not find.

Drives Them to Drink

Such people hesitate to shun evil npanions, for then they will have no npanions at all. They may not want drink but they find the beverage m the friendliest place they know. The churches don't say much, but y do a lot about this. They cannot enough. The Bible says that pure gion is ". . to visit the fatherless l widows in their affliction and to p oneself unspotted from the world." quently Christian people try so hard keep the world from spotting them their friends, they forget to visit afflicted. Yet visiting is one of the rch's most important activities. We leve that in our time it should be ssed even more.

Sometimes big churches, like the nan Catholic and the Anglican and United, give the impression that y are more interested in telling ple to be good, than helping them ards that end. We pass our resolu-ıs, we send our delegations, we anize our campaigns to fight sin and ners. With this we agree. But there nuch more to religion than waging on evil. It's a reflection on the rch of our times that Alcoholics Anonymous had to be born outside the church to help the alcoholic. And a tribute to the church that gave it its help and blessing.

The church is essentially a fellowship of sinners sharing a common faith in God, swearing a common allegiance to Christ, promising to seek the peace and welfare of all, and going into life's byways to bring in new members. In such a fellowship the sinner finds help to end his sinning.

Usually in a congregation the busiest visitor is the minister, although some think it unimportant and others are so busy doing other things they have not time. But those who try, know better than do most members of the congregation, that there are people walking around sicker than those in bed, and busy people in the crowd lonelier than a shut-in living alone.

They are not easy to reach or help. But one thing is certain, in the ordinary congregation the minister cannot do it by himself. That is why Presbyterian and United Churches are so fortunate in having elders to visit the people. That is why the church appreciates so much its devout and friendly women going about from house to house.

And that is why it must be emphasized that the church member who is a good visitor, has as important work as the steward or other official who helps administer wisely the affairs of the congregation.

A Beverage Room

Circumstances forced us—while waiting for a bus in a small town—to sit for an hour recently outside a beverage room door. A steady stream of customers, most of them alone, flowed in. Some came out, and when they did, they were noisier and no longer alone.

Through the door we occasionally caught a glimpse of what seemed a dingy room clouded with tobacco smoke, and where we sat, we could smell the beer. But there was noise and laughter, and fellowship of a sort, we suppose. The patrons were not well-dressed, nor did they appear to have much else to commend them socially. They looked like people who were not very successful in life, who toiled hard at menial tasks for a living. (The more affluent did their drinking in the cocktail lounge.)

But the beverage room was open and the churches were closed. And had the churches been open they would have failed to attract. Yet these people were finding something they needed more than drink. For God made man a social animal to be happy in the company of others.

Fall and Winter Season

The fall and winter season is now upon the churches. Out of the night the lonely folk will come to worship, or to sit in meetings and listen, and linger quietly for a cup of tea and a friendly word. Many who come to church will not be lonely at all. Their lives will be busy and full of family and neighbours. They need no church meetings or cups of tea. Some, if they tried a little, could, of course, add to the fellowship of others.

But some will come, lonely when they arrive, and too often lonely when they leave. They have problems unsolved, prayers unanswered, doubts that shake the faith that once they had—and too few friends.

To them the church must be a warm, helpful fellowship. Its faith must be so strong the doubts of a newcomer will neither shock nor hurt. Its fellowship must be so broad that there will be a place in the same pew and at the same table, for the rich and the poor, the attractive and the unattractive, the sober and the drunken, the good and the bad.

And although the church which is made up of saints and sinners, but mostly sinners, usually does fall below what it should be and wants to be, there is no place where the fellowship is so good. For it is of God.

And all God's children are invited to join. ●

Veteran Westerner Elected Moderator

A News Feature

Photos by E. L. Homewood

The Rt. Rev. Hugh A. McLeod, and Mr McLeod, after his election as moderator o the 19th General Council.

WHEN the late Principal Edmund Oliver of St. Andrew's College was elected moderator of the General Council of the United Church 30 years ago, his youthful minister of Westminster Church, congratulated him.

"You will be moderator yourself, some day," Dr. Oliver said.

At the 19th General Council in Edmonton, September 14, the prophecy came true. And for the first time in the church's history a pastor from Western Canada was elected to the highest office in The United Church of Canada.

Another first

For the first time, too, a minister who had stood for election before and had not made it, was elected at a later Council. Dr. McLeod was nominated in 1954 and was runner-up at the Ottawa Council to Dr. Angus MacQueen in 1958. After that election, when Dr. McLeod moved to make Dr. MacQueen's election unanimous, a friend said, "Well we've elected a great moderator. But you would have made a great moderator, too." Dr. McLeod grinned: "I don't know about that, but I know my wife would have made a good moderator's wife."

Dr. McLeod was nominated by the Rev. C. Earle Gordon for the Manitoba Conference. He was also nominated by Alberta and British Columbia Conferences.

Others nominated at Edmonton were: Dr. E. Melville Aitken, First Church, Hamilton, nominated by Hamilton Conference; Dr. Ernest Marshall Howse, Bloor St. Church, Toronto, nominated by Newfoundland and Toronto Conferences; and Principal E. J. Thompson of St. Stephen's College, Edmonton, nominated by Alberta Conference. Dr. Thompson and Dr. Howse moved to make Dr. McLeod's election unanimous.

Western ministry

Although born at Owen Sound, and educated at Queen's and Knox College, Toronto, the new moderator's entire ministry has been spent in the west. While a Knox student he volunteered to go to the western frontier under the special pleading of Dr. T. D. McCullough of the Forward Movement in 1920, intending to spend two years in the west. His sister, now Mrs. Helen B. Reeve of Toronto, kept house for him for his first year at Luseland, Sask. Then he returned to be married in Ottawa to Doreen Taggart whom he first met as an undergraduate at Queen's.

Intended legal career

He went to that university intending to be a lawyer, and won a medal in political science on graduation. He volunteered for war service and piloted boat-loads of ammunition across the English Channel. He had learned to sail on the Great Lakes where his father wa a Lake Captain in Canada and the U.S.A.

His best friend with whom he planne to set up law practice was killed in a accident at Trenton, and many of h other close friends were killed durin the war. "Those things turned me towa the ministry," he says quietly.

"Every nickel my brothers and earned to go to college was made stee ing boats on the Great Lakes," h recalls.

"He loves Owen Sound," Mrs. M Leod told us. "It's a family joke th he illustrates many of his sermons wi the greatness of Owen Sound, and som times, just in case the congregati doesn't get it, he preaches a wh sermon on that city."

Illustrious family

Once when shipping fell off on t Great Lakes, his father had to transf to the U.S.A. to find work. His compa asked him to take out American citize ship, but McLeod, senior, who h emigrated from Scotland to Cana refused. He wanted to bring up family in Canada. Otherwise, a fam of eminent Canadians might have ma their contribution below the border.

Dr. McLeod's brother, Norman, h been chairman of the Board of Finan of the United Church for many yea He also headed the Moore Corporati as it grew into a great international fir

ıe retiring moderator, the Very Rev. Angus J. MacQueen, places the scarf of office on his successor, the Rt. Rev. Hugh A. McLeod, following his election at the opening sessions of the 19th General Council in McDougall United Church, Edmonton.

d is chairman of its board. Another other, Donald I., is a founding partner McLeod, Young, Weir and Company d., of Toronto.

Dr. and Mrs. McLeod have three ns: Donald is in business in Toronto; ugh is a Ph.D. and a psychiatrist at e University of Toronto; and Charles in business in Winnipeg.

Help discouraged clergy

Asked what he would like to emphaze in his work during the two-year oderatorial term, the new moderator ys: "I would like, if possible, to arch out ministers who have become scouraged and help them."

His fellow ministers in humbler places y that during his many years in some the most influential pulpits in west-n Canada, he has often done that.

As a preacher he is noted for being mething of a highland mystic. "He ıows loneliness and discouragement mself," one minister told us. "You ıow some of the toughest and most scouraging jobs in the whole church e these great down-town churches."

uring the years Dr. McLeod has served Luseland, Wolseley, Sask.; West-inster, Medicine Hat; Westminster, ıskatoon; Robertson, Edmonton; First, ictoria; and in recent years the great vin-spired Knox Church, Winnipeg. He ill retire this month from Knox to give ll time to the moderator's work.

Hugh McLeod is noted for being a "fearless" preacher, especially when he gets roused on some social evil. Asked about church union, he told reporters the night of his election, about a time when he was in trouble in a big city with the council and the police force.

"Reporters 'phoned the chairman of the Ministerial Association, who happened to be the Dean of the Anglican Cathedral," Dr. McLeod recalls. "He said he didn't know anything about it, but added, 'If McLeod says it's so, then it's so.' That's real church union," Dr. McLeod adds.

Friends told us that this incident referred to a time in Victoria, B.C., when he felt it necessary to preach a sermon entitled, "Taking the Lid Off." Apparently he blew the lid sky high, and the police and City Council were not pleased.

No doubt where he stood

However, the new moderator has not often been a controversial figure but a rather quiet and highly respected minister. When there was an issue and he felt a man needed to take a side, he took it, and there never was any doubt where he stood.

He is a popular guest especially with ministers and their wives on Sunday evenings after church, for he has established a reputation as "the best raconteur in the west." Hugh McLeod stories, embellished and retold, are favourites of ministers all over Canada.

He has been elected by his brethren to numerous offices in the church courts including the president's chair in both British Columbia and Manitoba Conferences.

To head delegation

One task Dr. McLeod has before him in late 1961 is to lead the United Church delegation to the World Council of Churches' General Assembly in New Delhi, India.

In post-election interviews, Dr. McLeod was asked numerous questions newspapers found interesting. "What about ordained women?" He replied that his assistant at Knox was an ordained woman. Some questions he answered by quoting poetry, and his sermons are often punctuated with verse.

Once during his early ministry he was given the opportunity to teach at Queen's University, considered a great honour by any Queen's graduate. But he remained on the frontier. He paraphrases the words of a Queen's professor, "I'm not a western man born, nor a western man bred, but when I die, there'll be a western man dead."

Now aged 66, with a new position that will require him to travel the whole church, and chair numerous meetings in Toronto, he has to decide where he and Mrs. McLeod will live. ●

R. B. Y. Scott tells of . . .*

Digging For a Lost City

THE traveller in the jet age must learn to adjust himself to being in New York one day and in London, Paris, Rome and Beirut the next. But to be in Jerusalem the morning after that, and almost at once at work amid the ruins of ancient Gibeon, introduces a time dimension of a different sort. Such was my experience as a member of the expedition of the University of Pennsylvania Museum.

It was the expedition's third season, under the direction of Professor James B. Pritchard. The two previous seasons had been unusually successful. They settled a long-standing scholarly argument in a remarkable way.

About eight miles northwest of Jerusalem is a steep-sided rocky hill on one of whose two summits stands the Arab village of El Jib. In this name there seemed to be a recollection of the name of Gibeon, the famous Biblical city which was hereabouts. Some historians were dubious, until Pritchard, in 1956, found here 27 jar handles with the name "Gibeon" inscribed on them in archaic Hebrew characters. This was the first time that a lost Biblical city had been identified with certainty by the finding of its name inscribed on artifacts discovered at the site.

The Second Discovery

These inscribed jar handles came from the earth and debris which filled an immense cylindrical pool or stair-well 36 feet in diameter and 30 feet deep, of which there was no trace on the surface when digging began. This was the second outstanding discovery, for nothing like it has appeared so far in the remains of any other ancient city of Palestine. Excavated in solid rock near the top of the hill on which the city stood, it has been estimated that about 3,000 tons of rock were removed by hand labor with primitive tools. Around the side is a spiral stairway with handrail, and this continues on down through a tunnel below the floor of the pool to a total depth of 80 feet where water was reached.

To such lengths did the Gibeonites go to ensure a water supply in time of siege. This was, in fact, not the only measure they took.

At the foot of the hill under the walls a small spring emerged into the plain. Here a cavern reservoir was excavated whose exit to the plain could be blocked. From this a tunnel, with 93 steps, led upward to an opening inside the city walls, which incidentally, were 26 feet wide at the base.

The Puzzle

Along with additional inscribed jar handles, pottery marked "belonging to the king," a gold ring, a silver ring with its owner's name and many such minor finds—the expedition produced a major puzzle, an unexpected disappointment and a gratifying surprise.

Immediately to the north of the great stair-well, and still inside the city walls, was a small field planted in tomatoes. Here we reached bed-rock about three feet below the surface. As this was gradually cleared there appeared a large open space of irregular shape some 60 feet in diameter, on which was erected only one short wall with a doorway. Since the open space was clearly neither the "square" inside the city gate nor the courtyard of a palace or temple, it was a strange thing to find in a crowded ancient city.

Even more curious were 13 circular holes which, when cleared to the bottom, proved to be jar-shaped pits about 8 feet deep and 6 feet in diameter, narrowing at the surface to a short neck 2 or 2½ feet across. What were they for, and why were they grouped in an open space?

Would Not Hold Water

At first we thought they were cisterns, and one or two had later been plastered with lime and used as such. The others would not hold water, for the rock was porous. There was no sign of gutters to conduct surface water to the openings. Yet the pits were too damp to have served for bulk storage of grain. Whatever was stored in them must have been in earthenware jars, and it was probably something which had to be kept cool.

When an even larger number of the jar-shaped pits came to light in a second field, pieces of the puzzle began to fit together. In several of these were found large pottery storage jars about three feet high, broken but capable of reconstruction. These must have remained permanently in the pits, as they were both heavy and brittle. Grape vines and olive trees grow on the hill today so their most probable contents were wine or olive oil. From them the smaller jars were filled through funnels and capped with stoppers. Many examples of both came to light. The balance is tipped in favour of wine as the contents by the jar-handle inscriptions—"Gibeon, vineyard-enclosure of so-and-so," and by the fact that the temperature in the pits is the same as that of the wine cellars of a neighbouring monastery. In any case, the liquid was produced on a large scale, and the name "Gibeon" on the handles suggests

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*Dr. Scott is on the faculty of Princeton University.

Arab workers wash pottery found in diggings at El Jib.

Hassam Abdullah, the old villager, emerges from the Roman tomb at Gibeon diggings near Jerusalem.

Arab workers with the expedition from the University of Pennsylvania Museum, open up stairway to the Roman tomb at site of Biblical city of Gibeon.

ıat it was exported at least as far as erusalem.

The Disappointment

The unexpected disappointment came hen a large field was opened up, where ıe expedition's director hoped to find ıe stratification which tells so much of ıe tale of successive ages in the remains ıperimposed layer upon layer. The mens were favourable, for on the surıce two of us picked up examples of amped jar handles of the Judaean ings. But not far below the surface ıere appeared pottery of the Early ronze age, before 2100 B.C. and *elow that* pottery of the Iron Age, ver a thousand years younger. This as reversing the normal order with a engeance.

The explanation soon appeared with ıe discovery, in the wall of one of the quare trenches that were being dug, of ı unexploded 18-pounder artillery shell. ıvestigation in a Jerusalem library disosed that this very hill had been the vot of the Turkish resistance when llenby captured Jerusalem in 1917, ıd had been under heavy artillery fire or six weeks before it was taken.

Then we noticed that many of the old ive trees had been shattered and that ıe foliage was on younger branches. o wonder the stratification had been sturbed, since the debris of modern arfare was mingled with scores of sling ones telling of ancient but less estructive assaults.

The Surprise

One day when one of the excavating ıngs had finished its assignment, the rector set it to work at a spot where, a boy, an Arab villager claimed to ıve entered an underground cavern. his was done rather to put an end to the old man's persistent importunity than in the expectation of finding anything. Within an hour or two the now familiar circular opening of a jar-shaped storage cellar was uncovered at the designated spot. It was cleared; the old man descended on a ladder and came up saying "This isn't it!". But when additional gangs were put to work, there appeared nearby two parallel walls three feet apart, with stone-cut steps descending. At the bottom of the steps was a square doorway, blocked with large stones. It was a tomb of the Roman period, with exciting possibilities.

A Jordanian soldier armed with a tommy-gun was left on guard over night. Next morning the old man and the owner of the field were the first to enter. After a few minutes they emerged saying that it was a wonderful cave, with pictures and writing on the walls. What was disconcerting was that they brought with them a large enamelled iron scoop, obviously of recent manufacture.

No Christian Symbols

In spite of this and other evidence that the tomb had been rifled, it proved when cleared to be interesting enough. The main tomb measured about 12 x 15 feet, with a 7 foot ceiling. Some graves were sunk in the stone floor and others were recessed in the side walls. On the walls were remnants of painted plaster decoration in blue and gold, but no inscriptions and no Christian or other symbols. A dozen small pottery lamps of a type common in the third century A.D., and a Byzantine sherd embedded in the decorative plaster were indications of date, though the vault may have been used and reused for many generations. At one end was a *columbarium*, or repositary for bones removed when the

(*Continued on page* 20)

Who Bosses Whom?

EVERY church has one or more paid employees and problems are inevitable. It may be a question of remuneration, or the scope of their duties, or simply "who's boss"?

But there the simplicity ends. For many members may try to exercise responsibility, and no one knows who bosses whom.

Take the caretaker, for instance! His total hours of work per week may be governed by law, but too many organizers in the congregation either don't know the law, or if they do, haven't related it to their own man. They look for him to help set up tables for the Hi-Cs, completely forgetting that he was cutting lawns first thing that morning and polishing floors all afternoon. He is expected to be as available as a light switch.

Other employees have problems, too. The part-time secretary plans to spend the afternoon preparing the church calendar and working on her membership files. But the minister has dashed off to a funeral before he and the organist could decide on next Sunday's hymns and tunes; the 'phone jingles with late announcements, and Mrs. Jones pops in to ask about Susan's cold and offer valuable advice until her meeting starts. A hastily prepared calendar is rushed to the printer at closing time.

An organist walks a careful path between those who want to fly through "Take time to be holy" and the songsters who wish to crawl through "Onward Christian Soldiers." This he expects as part of his job, and his standards and good sense are sufficient to guide him along his way. But he must also accept the qualities and limitations of the musical talent available. The voluntary aspect of this gives rise to his troubles.

Make a Study

Among other things, such problems as these caused the Official Board of one Ontario city church to appoint a special committee for the analyzing of the duties, working conditions, supervision and salaries of its church staff. To prepare for their task, comparative studies were made with other churches, business and the civil service.

Salaries

Salaries were the first consideration. Here the value of the civil service comparisons became evident. The "working level" of certain grades of government employees was found to correspond closely to church employee conditions, and the salary range at this level pointed up the defect of lack of a scale of salary increases with a minimum and maximum, particularly with regard to the minister.

The report suggested that "if a range is adopted (for the minister), the initial rate selected for a particular new incumbent could depend on his qualifications, although it would always be preferable not to start with the maximum." The question came up of additional or special recognition after the maximum is reached, and the committee recommended that "if such were desired, the payments of fees, travel and living expenses to attend a refresher course" could be the answer. "Car Allowance — the actual mileage on church business, the cost of operating a car, and the present allowance of $600 are so close that we do not think that any part of the car allowance should be considered as the equivalent of salary.

"Furthermore, if the minister's total remuneration were to be increased, we feel that the increase should be in salary rather than in car allowance because the car allowance should be realistic in relation to the actual requirements and cost of travel."

For other members of the staff, where the church has to hire in a competitive market, salaries seemed adequate.

The substantial shadow of fringe benefits loomed behind the salary questions. Although employees of a church are exempt from mandatory payments into unemployment insurance, a full-time caretaker and any part-time clerical help have the privilege of asking for voluntary coverage. The employer, as in business establishments, matches the employee's contributions. In its report, the committee noted that these arrangements, with the church's offer to pay its share of cost, should be made known to the staff.

A further offer to make payroll deductions on hospital and medical insurance seemed desirable, and sharing the premiums would be a further step.

Pension for Caretaker

Both church and pastor contribute to the Ministers' Pension Fund, but many a caretaker, when his useful years are done, finds himself in a bad spot with only his own savings and prudent investments to depend on in an ever changing economic setup. One observation of the report was that "a retirement pension, even though modest, would undoubtedly facilitate the termination of the caretaker's work".

It was found that some of the numerous criticisms aimed at the staff were due entirely to congregational ignorance. This led to an observation that "the congregation should be reminded from time to time that Monday is traditionally the minister's day of rest, and of the desirability of giving him complete freedom that day."

A similar reminder periodically was recommended on behalf of the caretaker. Provincial labour legislation in Ontario limits his maximum hours of work. His hours on duty, and day off are important to church members.

Another observation informing the congregation read: "It is our clear conviction that the minister is carrying a heavy load and that he works hard for long hours. He is highly regarded outside the church as evidenced by the number of General Council and presbytery committees on which he acts. It may be that some members of the congregation do not appreciate the importance of each church providing substantial support to General Council and to presbytery in this way, while others may not be aware of the scope of our minister's activities in this respect."

The problem of pastoral visiting was being aired, and the report went on: "It is related to the question of rela

Who supervises the organist? What should the minister be paid? How does the caretaker get a day off? How part time is a part-time secretary?

Here is what the officials of one city church found out when they made a survey of their own administration.

tive emphasis on various phases of his (the minister's) work." This was a long tactful way of saying the minister was criticized for not visiting enough and the officials felt he had good reasons they had better accept.

Too Many Committees

The committee made what most congregations would consider a very radical recommendation on visiting. "It is our opinion that unsolicited visitation by the minister might properly be limited to those who are hospitalized, the shut-ins, and bereaved persons. All other persons should make specific requests for visits. This policy, if adopted, should be made known to the congregation.

"It is the opinion of the minister and of almost all the group heads that the minister is chairman of too many committees. If we may make an analogy with the business world, we do not believe that the minister should be required, either through church law or by default, to fill the two roles of what, in industry, would be the president (or executive director) and the chairman of the board of directors." By eliminating the need for his presence at some of the time-devouring meetings, the pastor would be able to deal with more non-administrative work.

"Supervision of the minister is not an issue. Supervision in the normal sense is replaced by his professional ethics, his contacts with presbytery and United Church headquarters and his liaison with Session and the Official Board."

The committee discovered some congregations provided a book allowance for the minister. They considered their minister a good student and preacher who needed good tools for his work and recommended a $150 allowance.

There was another area where the committee felt that work might be transferred. If the church secretary were employed for a few extra hours each week, the minister could be relieved of some routine matters. The report made it quite clear, however, that the members were well aware of the difficulties involved in such a move.

Full-time employment was unnecessary—in fact, faulty budgeting in their circumstances. But they had found assessing her job and time most difficult, related to the training and speed of the incumbent. "It is probable that no arrangement and no person could find a balance between thoroughness and speed which would satisfy such a diverse group of potential critics!" they summed up.

The congregational critics had to be answered on the question of supervision, both for the secretary and the caretaker. Since duties of the secretary are essentially of a business nature, it was agreed that she should be primarily responsible to the Committee of Stewards, through its chairman. "In the event of any conflict of opinion regarding priorities on her work, or the quantity or quality of it, the chairman of stewards should be consulted by her or by any group official," the report read.

Supervising Caretaker

"Everyone using church property tends unconsciously to assume some degree of supervisory authority over the caretaker. Even the most carefully drafted statement of duties will not cover all his responsibilities, and even more serious, cannot prevent in advance all potential causes of friction or misunderstanding," declared committee members in attempting to form some concrete suggestions for more specific oversight of the caretaker.

Their plans would mean a general overhaul of thinking by a large section of the congregation. They would vest authority over him in a sub-committee of stewards to be completely responsible for his instructions. These would include the function of allocating space and equipment, a frequent sore spot. It was not intended that the Session would relinquish its concern for church property, but should limit its activity to general direction and policy for the sub-committee to follow.

"The contribution of the organist to the spiritual life of the congregation is likewise guided by the tradition of his

(*Continued on page 20*)

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Travelling in Russia . .

The Editor of The Observer spent two weeks with a small party of Canadian tourists in Russia. He visited Leningrad, Moscow and Kiev, and travelled by train between these cities, making short excursions into the surrounding country. This is the second article on his observations. The next article will be "What Young Russians Say."

TRAVEL to and through Russia has become a relatively easy and popular thing. Tens of thousands of tourists from Europe and North America thronged there this year. Visas are granted even to notorious critics of the regime, and tourists find themselves welcomed, treated graciously and given reasonable freedom to go where they wish, see what they like, take the pictures they want to take and talk with whom they will. This, the experts told us, reflects Russia's confidence in her achievements.

Students travel as youth hostellers at $12.00 a day for food, guides, transportation within the country, and rooms in second and third-class hotels. Some bolder souls take a tent and car and stay in tourist camps springing up around the cities.

The majority take conducted tours in groups at 20 dollars a day first class, everything included, or 30 dollars a day de luxe. The U.S.S.R. may aim at a classless society, but it hasn't achieved it yet.

Even for the ordinary wide-eyed, mouth-open tourist there is probably no more fascinating place to visit than modern Russia. It is the centre of the greatest and most controversial experiment on earth, breathing defiance to God, challenging mankind, and threatening to surpass the world.

Artistic Tastes

For those with artistic tastes Russia is chock full of treasures. Russians have a right to be proud of their cultural achievements, and their treasures in great museums and art galleries are guarded and shown with pride to millions of their own people and the thousands who come from abroad.

We have never seen such lines before museums and galleries and places of historic interest. When we visited the tomb of Lenin and Stalin to view their preserved remains, the waiting line was two miles long. Tourists were ushered to the head of the line. Patient Soviet citizens awaited their turn in the hot sun.

Those whose chief interest is in the theatre, ballet and opera should not go in the summer, for most of these places are closed and their troupes are travelling. But good music emanates from the radio all day long between propaganda broadcasts, political speeches and official newscasts.

Dollars go far

Although some things, clothes especially, are very costly, and Russian dress is drab, dollars go reasonably far in modern Russia. Sharp little boys hang about exchanging little souvenirs for chewing-gum, and Intourist guides urge their charges, "Don't encourage them in that distasteful habit." Sharp big boys and young men risk severe penalties by approaching tourists to exchange dollars for rubles.

The official rate is four rubles to the dollar. The tourist rate ten to the dollar. The black market, 30 and more to the dollar! Tourists are advised to stay clear of such illegal activities and keep careful track of the papers provided by the customs people when they enter, and demanded when they leave.

Even if one has prepared carefully, Russia continues to present surprises. But books such as Gunther's *Inside Russia,* and Irving R. Levine's *Travel Guide to Russia* are invaluable.

Careful planning is repaid with big dividends. The one very different feature of touring in Russia is that every visitor is under the surveillance and is the responsibility of the big government Intourist.

They plan your itinerary, provide bright, well-trained guides who speak excellent English. A tourist does not choose his hotel, Intourist tells him where to go. One may plan his itinerary and Intourist will try within reason to meet his wishes. But with the flood of tourists now it is difficult to make changes after arriving in the country. Alterations in the local schedule, of course, may be made. But after reaching Russia, you don't decide to skip Kiev and go to Leningrad instead.

Nor does the average tourist have much luck visiting factories and collective farms. The expert? Yes. One meets many scientists, university professors, special interest groups, or special persons travelling alone with guides, seeing the particular things they wish to see. But tourists, if they aren't careful, will have a surfeit of cathedrals converted to museums, art galleries and places of historic interest, but may not see much of modern Russia. "They'd never get any work done in the factories if we took all the tourists who wanted to go," our guide told us.

Depressed and Impressed

One is impressed by their great engineering feats, the magnificent subways, the rows of apartment blocks, the skyscrapers in Moscow, especially the pretentious university, the great athletic stadia, the wide highways and the projects being planned for the future.

But in the new hotels with marble columns the elevators are poor and the plumbing leaks. The inside work of the apartments is shockingly shabby, and the brick walls won't stand close inspection, the result, we were told, of mass production and speed.

One has to remember that before 1917 most of the people were illiterate, and were virtual slaves to the great landowners in a land where revolution was long overdue. And in western Russia and the Ukraine, the visitor is constantly reminded of what the invading Germans did to the country and at what terrible price places like Leningrad and Stalin-

What's it Like?

By A. C. Forrest

rad resisted their siege. Millions of easants have crowded into the already rowded cities.

Free to Move About

Visitors returning from Russia have ıany tales about being watched, fol-ıwed and listened in on, via hotel room ıicrophones. Certainly Russia is very ecurity conscious, and ever since the isclosure of the U-2 flights, has been ttery.

We would have no way of knowing hether they worried enough about ɔurists to spy on them or not. Certainly e were given more freedom to move bout than we would expect Canada to ive Russian visitors. But the Soviet ress last summer was full of warnings bout spying tourists, delegations and tudents.

If they wanted to hear what tourists ıought of their country, they didn't eed any microphones. They could stand ı any hotel lobby or ride any elevator nd listen to the interminable and ever-ısting griping of North Americans who idn't like the country or the service or he weather—and others enthusing over hat they saw.

Inquisitive Customs

Customs can be sticky about books, ıanuscripts, newspaper clippings. Visit-rs are advised to leave *Dr. Zhivago* at ome. When we were leaving, a stern ttle girl went through our luggage care-ully, showing particular interest in our ote papers, and holding a sheet of arbon paper up against the light. Even penned inscription in our New Testa-ıent—it was for Sunday school attend-nce — seemed to interest her greatly. Vhen we entered Russia they didn't ɔen our bags.

News of the American bomber shot lown by the Russians reached us in eningrad in July, via incoming tourists rom Helsinki. We asked our guide bout it. Her comment: "We just can't nderstand it. Mr. Eisenhower said they vouldn't do that any more." Russians vould never get the story straight.

We were able to discuss these things vith them, and could not escape the eeling that Russians are desperately fraid of war, and have been thoroughly ndoctrinated with the idea that leaders of the western world, especially in the USA and West Germany, are war-mongers.

In the Ukraine, and the other parts which were so devastated by Hitler's armies, the hatred and fear of Germany is still intense. "I know I should not hate anyone," said a Russian woman who had fought in the army against the Germans, "but every time I hear Deutsch spoken I go tense."

The People

The people are friendly, and respond with warmth to the foreigner who tries to say a word or two in their language. Tourists are always taken by their guides to the front of the long lines, have the best places in the dining-rooms, and are treated as guests.

Russians give up their seats on street cars for them, and gather around with concerned friendship when a visitor gets lost and tries to find directions back to his hotel.

The people are volatile and explode quickly at one another, and sometimes visitors get into trouble, usually when they try to take pictures of people without permission, or get shots of bridges and canals without a guide being along.

Within cities the visitor goes pretty well where he wishes, hailing a taxi where and when he can find one. While the language is a barrier, a surprising number of the young people know English. Thousands of university students speak it well. Frequently on the street they will engage the visitor in conversation in order to practise their English.

Rural Areas

Russians are quite frank in their criticism of Stalin and one thing they say is that he neglected the peasant to advance the worker. Travelling as we did many hundreds of miles by train, the rural Russia we saw was a shocking disappointment to one who loves the land and notes with what care it is tilled in Scandinavia and Western Europe.

Buildings, even in the Ukraine bread-basket, are similar to the unpainted homes of the Doukhobors in the Kootenays. Much of the farming technique is amazingly backward. Farm women harvest the crops with scythe and sickle and bind the sheaves by hand. They have their great mechanized farms, too, but the traveller is more likely to see the old-fashioned kind.

Little boys or men mind single cows tethered by rope near an unfenced railway track. And deep paths are worn from village cottage to pond or slough by women who dip water and lug it in buckets to house or stable.

However, Russians have plenty food, they say, and the stocky figures of Russian women testify to a diet that is heavy on bread and potatoes. And they have more land than their two hundred million people need.

The stranger is depressed and appalled by the crowding in the rows and rows of apartments. In Leningrad, where streets are dark, people may be seen walking all night long. Some say it is to escape the rooms where so many are confined in such small space. Tourists aren't likely to visit Russian homes.

But housing is high on the list with heavy industry in the present seven-year plan, and Russians seem enthusiastic about the way it is coming along. And if they are not, they are unlikely to complain to a tourist.

Educated Russians and Intourist guides know that their standard of living is very low compared with that of North America. But they will counter that it has come a long way and it improves fast. "Our people are still very poor, we know," a zealous young communist told us, "we know your standard of living is very high and it is our ideal."

Easy to Miss the Church

In the last issue we wrote of religion, and will try not to repeat. The tourist should be warned that it is easy to get a very false impression of the church in Russia. Surprising numbers one meets in the hotels do not go to church while

(*Continued on page* 24)

One guide told us:

"When tourists come here we expect they will want to see the country and meet the people. What they seem most interested in is how comfortable their rooms are. When our people go to North America they want to see your country and meet your people. When they come back they say the hotels were wonderful and the food was good, but we didn't see much of the country or meet many people."

• About Snobbery • Church Redundancy

Ad Lib

By J. A. DAVIDSON

"ALL men are snobs about something": with those words Aldous Huxley begins one of his essays, and he adds that, apart from certain disfiguring and mortal diseases, "There isn't anything about which men cannot feel snobbish".

And it is true—is it not?—that snobbery is an affliction from which all of us suffer. (Well, most of us, anyway—perhaps *you*, humble reader, are the exception.) We all have our little pet snobberies: each of us thinks that he or she has some little merit or distinction which sets him or her apart from ordinary, common people.

The psychologists have been studying snobbery, and they suggest that it comes primarily from feelings of insecurity. We tend to become snobbish about things which make us insecure, or we may be snobbish about certain things to compensate for our painful feelings of insecurity about other things.

In our highly competitive society much of our feeling of insecurity comes from our personal competitiveness, that mixture of selfish ambition, pride, jealousy, envy, and over-weaning self-concern which can be found in the hearts of all of us. These feelings of insecurity often lead us to attitudes and actions which make for some degree of separation from other people: and a degree of separation, of conspicuous separation from "ordinary people", is the essence of snobbery.

We are all quite adept at detecting the snobberies of others. We generally see snobbery as the uppitiness of the other fellow over some bogus excellence he thinks he possesses—and this bogus excellence, and the snobbery that goes with it, compares most unfavourably with our own proper pride in certain genuine excellences and authentic distinctions which we ourselves possess. Being aware of other people's snobberies gives us a certain comfort and adequate grounds for giving thanks that we are not as other men are, even as these snobs.

In the second chapter of the letter of *James* there is a penetrating discussion of snobbery in the Church. J. B. Phillips puts it into current English in this way: "Don't ever attempt, my brothers, to combine snobbery with faith in our Lord Jesus Christ . . . . once you allow any invidious distinctions to creep in, you are sinning."

There is no suggestion in the New Testament that all men are equal in endowment and capability: in several places it recognizes that there are "varieties of gifts". But the New Testament insists that God is no "respecter of persons"—that is, in God's eye all souls are equally precious. Snobbery is, in effect, a repudiation of this New Testament principle, a giving of false values to the mere externals of life—and James reminds us that that is sin.

Letter from London

By PHILIP BARRON

CHURCH redundancy, "planned giving" and ministers' salaries were among the subjects of important decisions at this year's Methodist Conference, held in Liverpool.

Because of the fact that until 1932 the denomination was divided into three sections, British Methodism still has several churches in towns where today one could hold all the adherents. Before the last Conference the retiring president, Rev. Dr. Eric Baker, strongly criticized those who allowed "worship of bricks and mortar" to supplant worship of the living God. He cited one city which possessed no fewer than 59 Methodist churches, and a town of 17,000 people with four large churches; none of these four had an average congregation of 50.

"We cannot expect our ablest young men to offer for the ministry when they see before their eyes the frustrating and entirely unnecessary conditions under which many ministers are forced to work," Dr. Baker said.

For the first time, Conference officially endorsed "planned giving", resolving that "the Methodist people should be called upon seriously and solemnly to adopt some form of planned giving as an expression of their discipleship." Its Committee on Christian Stewardship was empowered to set up an executive organization with qualified staff.

Accepting the recommendations of an all-lay committee, Conference raised ministers' minimum stipends by £40, with a further rise of £40 to follow in the year 1962-63. The present scale ranges from £510 p.a. for a minister with less than ten years' service, to £550 for one who has served more than 30 years (plus manse).

Apropos redundancy, a hopeful sign recently was the opening of Britain's first Methodist-Anglican Church at Greenhill, Kent. Dedicating the new building, the Archbishop of Canterbury said that the experimental sharing of the Methodist-owned church did not offend any principles of either Anglicans or Methodists.

"There might have been built two churches within a stone's-throw of each other, which would have been a permanent memorial to the world that we are divided", said Dr. Fisher. "Instead, common sense has prevailed and we have been able to join together to build one church for our purposes."

The joint church, in which the two denominations will hold services in turn, was the Archbishop's idea. Touring his diocese last year, he saw two building sites side by side waiting for separate churches to go up on them. He immediately approached both Methodists and Anglicans with the suggestion for a shared church. By the way, the *Methodist Hymn Book* will be used at all services—at the request of the Anglicans.

Rev. J. A. Davidson

Philip Barron

Mrs. J. Shilton

Rev. E. G. Smith

• Forgotten Grandeur • The Unexpected

Prudence in Parsonage

By JEAN SHILTON

THE spring song recital in our town is always a delight, but this year one of the young singers struck a resounding chord in my soul that is still sounding. It was partly the lovely look of her: but it was especially her song that pleased me.

As I listened I remembered again the sight and sound and smell of beauty. I remembered the aching splendor of a prairie sunset, mellifluous lines from a poem by Keats, honest laughter, gay music, movement and the warmth of human companionship.

If it was such joy to remember all this why had I forgotten it? Well, partly the pressures of life, I suppose. If I do sit down beside the lake it is not to admire, but only to make a perpetual count of family heads as they bob in and out of the water. When the first snowflakes fall, I realize with no gladness at all that it is time to get out the bothersome snowsuits, to tally up the outgrown overshoes and to find last winters' mitts, if any.

But joy has not gone simply by default. Theologians talk about the grandeur and misery of man, but lately the misery theme has been played fortissimo and the grandeur theme is muted. This is not surprising. Misery is all about us. No thoughtful person can be eternally cheerful about the world we live in or about its prospects. It's not that I want a Pollyanna in every pulpit, but I can't help feeling that it should be possible now and then to say a cheerful word about life in this vale of woe.

This is one of the reasons I have found the writings of Dietrich Bonhoeffer so attractive. There is nothing superficial about Bonhoeffer, and since he spent his last days in a nazi prison he was certainly acquainted with grief. Yet even in his *Letters And Papers From Prison* he mingles an enthusiasm for life with sombre reflections.

He loved the material joys; good food, music, flowers, friends. In a letter to a friend he says: "I am sure we honour God more if we gratefully accept the life he gives us with all its blessings, loving it and drinking it to the full . . . than we do if we are insensitive towards the blessings of life, and therefore equally insensitive toward pain."

Pain and joy, Bonhoeffer insists, are part of the polyphony of life and they can exist independently side by side. And if we only bring God in when the pain begins, we are, in effect, pushing God further and further back. "He must be found at the centre of life."

On Monday, April 9, 1945, Dietrich Bonhoeffer was hanged at Flossenburg. "This is the end," he said to a fellow-prisoner while the guards waited. "For me the beginning of life."

Well, it may seem like a long road from a girl and a song to a German gallows, but it is scenes like these that make up the polyphony of life which Bonhoeffer knew so well. And he who revelled in the strains of "Solveig's song on the wireless up in the guard-room" and heard from his prison cell the song of the cuckoo in the distance, honoured God by accepting death as obediently as he had accepted the pain and joy of life. The grandeur and the misery of man are both there, but somehow the misery is less miserable when the grandeur is not forgotten.

My Defenceless Head

By REV. E. GILMOUR SMITH

IN one of our United Churches the congregation was singing Charles Wesley's great hymn, "Jesus, Lover of my soul", and had just finished the second verse, "Cover my defenceless head", when a large slab of plaster crashed down from the ceiling. Fortunately there were some empty pews, and only one man got hit by a chunk. No warning was given, nor was there any expectation that such a thing would happen. No opportunity to ward it off or prepare for it was possible.

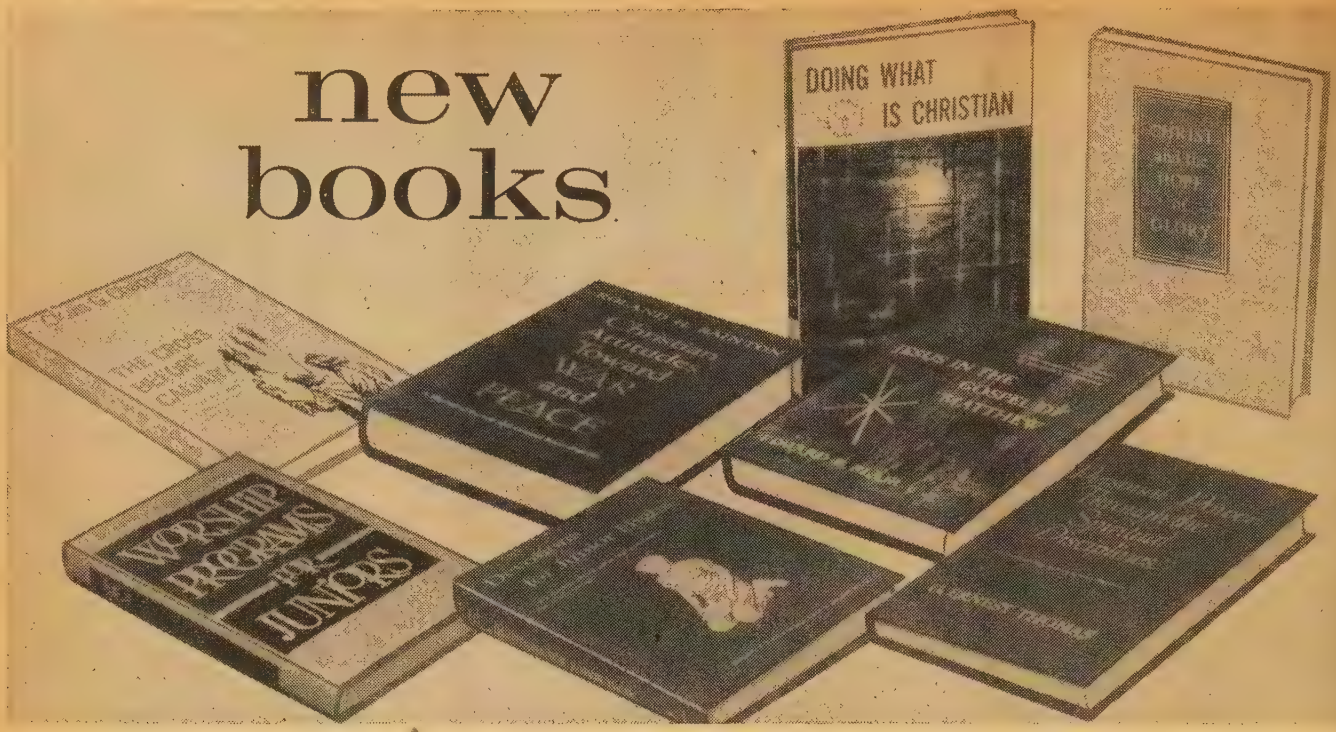
In such manner the unexpected happens in life. An arena roof collapses with the weight of winter snow; the earth shakes in Agadir and in a matter of minutes 12,000 people are dead; a hail-storm cuts across a stretch of prairie beating a bumper crop into the ground, and wiping out the year's livelihood. Such calamities falling upon life have nothing to do with moral conduct any more than was the case when the tower of Siloam fell and killed 18 people in the time of Jesus. Out of a clear sky disaster strikes. A tragic wreck on the highway, a paralytic stroke, the moral collapse of someone we loved and trusted, and life is overcast with dark clouds.

We know that we live in a hazardous world. What is our attitude to the possibility of plaster falling on our defenceless head? To worry is folly; it cannot stop the hurricane or prevent the killing frost. But it can affect the person terribly. Worry will play havoc in his life, upset his digestion, rob him of sound sleep, put his temper on edge, bring on heart disease or high blood pressure, and provoke nervous disorders.

Alcoholics Anonymous have the prayer, "Help me to change what can be changed, help me to accept what cannot be changed, and give me wisdom to know the difference." If we can ward off disasters by correcting human mistakes, building stronger roofs, controlling epidemics, building flood-control dams, we should tackle the problem to the very utmost. But if there are conditions of hazard beyond our control, we do well to co-operate with the inevitable. Much of the strain and tension of modern life is due to futile efforts to resist what we cannot change. We react by becoming sullen, resentful, bitter and angry. Perhaps we have planned a vacation trip, but someone

(*Continued on page* 20)

new books



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ORDER FROM YOUR BOOKSTORE

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Publisher of THE INTERPRETER'S BIBLE

Angus J. MacQueen sees the role of the Church as

Salt, Yeast and Light

Excerpts from the retiring moderator's address to the 19th General Council

HERE are many forces bidding for Africa's allegiance—nationalism, secularism, Islam and Christianity—and at the moment *Christianity is running last.* And it will fall ther and farther behind, unless we who represent Christ ange our ways regarding the African. May I suggest certain ngs we must do:

First: accept the African as a child of God and equal th ourselves before God, and rid ourselves of the insane ury of race prejudice and superiority.

Second: create a racially integrated Church fellowship, d welcome him in the home and all social groups as a other and friend. He is not just a "boy" or a servant. Race uality is more than a theory we reluctantly agree to; it ust include concrete measures of fraternity and brotherhood.

Third: recognize the legitimacy of his dreams for indendence, freedom, equality, and justice, and give him active mpathy and support. The African is potentially as well le to run his own show, and construct the good society—aterially, politically and morally—as any other people.

Fourth: give him our love, for his own sake, as a person d a human being. If this is lacking, all our services in ucation, medicine, agriculture, and technical aid, will profit nothing—as St. Paul warns in 1 Corinthians, 13.

Africa needs Christ — as a Unique Person, as a Global viour, as Victorious Lord always contemporary and evant, and ultimately triumphant.

We shall fail Africa if we neglect the African's fundaental need—which is spiritual. Combat the ancient enemies hunger, disease, and illiteracy we must, but man does not e by bread alone, nor is his life wholly a matter of a healthy dy and an educated mind. Even more important than ving his body from leprosy or malnutrition, and his mind om superstition and ignorance, is to save his spirit or rsonality for Christian living. This is why Christianity is en more revolutionary than communism or secularism—it es deeper. We must give the African the Gospel, the Good ews of God's Fatherly love and saving grace in Jesus Christ.

Here I would like to pay tribute to the quality of the ssionaries who represent The United Church of Canada in rica, both from the Overseas Mission Board and the oman's Missionary Society.

The Church's Internal Challenge

Of our contemporary world, it is commonplace but true say that we are living in a time of revolution. This is ernational and all-inclusive—no country and no realm of man endeavour is exempt. Is it any wonder then that our e is also one of anxiety, confusion and insecurity? But for ristians to become obsessed and distraught over the state the world, and the magnitude of our problems, is not proof their faith and concern, but of their lack of faith in the d of history, and their impotence to witness and serve in h an age. Instead of cursing the darkness we should be hting candles of faith and hope and courage.

This is a time for a clear and honest look at the Church, and its adequacy for the challenge that confronts it. There is much to encourage us—growth in membership, increased support in stewardship, larger participation by laymen, movement toward unification in women's work, a trend towards more theological content in our preaching and our Christian education programmes, and a more mature and relevant type of evangelism. But there are other features which belong on the debit side of the ledger.

1. *Introversion.* Congregational preoccupation with itself, with its own budgets and projects and programmes and "plant," to the neglect or the minimizing of the Mission of God in the world. For example, over four-fifths of all the money we raise remains within our own congregational treasury. This is a shocking proof of self-centredness and spiritual insularity, the sins which prevent us from having an enthusiasm for missions.

2. *Conservatism.* This is seen in our attempt to pervert the radical gospel of the Kingdom of God into a bulwark of our own *status quo,* and equate it with westernism, democracy, free enterprise, and the North American way of life. *It is also seen in our lack of enthusiasm for Christian Reunion* —we are solidly entrenched in our traditions and vested interests, and satisfied with "things as they are."

3. *Secularism.* This spirit of the world and of our affluent society is reflected in several serious weaknesses: in the emphasis on comfort and success and self-confidence we want in our preaching; in the standards of success by which we measure a church or a minister; in the accommodation of our moral values to social respectability and conformity; in the decline in the number of candidates for the ministry; and in the clubby, chummy, comfy brand of religion to be found in some of our churches.

These present weaknesses, in my judgment, point up four major issues before the modern church. They are: the need for more candidates for the ministry; an aroused concern for Christian Reunion; a renewed zeal for Christian Missions; a revitalization of spiritual life. This last is our first and basic need, and the source of all other virtues and graces.

The Church's External Challenge

There are also certain major issues outside the Church to which a living and relevant religion must give its best thought and concern.

First: the serious incidence of unemployment, and the consequent suffering and hardship of thousands.

Second: a serious disregard for basic human rights. Prime Minister Diefenbaker is to be commended for his new Bill of Rights. And we have on our statutes the Fair Practices and Employment Act. But in Canada we are still guilty of racial discrimination towards the Oriental, the Negro, and the American Indian. Even within the structure and fellowship of the Church of Jesus Christ we often discriminate against, or quietly accept, restrictive measures upon our brother in

(*Continued on page* 30)

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(*Continued from page* 11)

graves were re-used; it contained about 200 niches. An unusual feature was that this and the large adjacent tomb had been made by enlarging and joining several of the jar-shaped pits, whose upper parts remained as domes in the ceiling. The circular openings had been blocked and sealed with cement.

So far, in the three seasons of excavation, ancient Gibeon has yielded no certain trace of its occupation in the Late Bronze age when Joshua's invasion is believed to have taken place. There is abundant evidence that there was a city here before and during the days of the Patriarchs, and again during the times of the Hebrew kingdoms, of the Persians, the Greeks, the Romans and the Byzantines.

Perhaps when the remaining five-sixths of the hill top has been dug, the missing city of Joshua's time will be found.

Meanwhile, many small additional pieces have been fitted into the mosaic depicting the distant ages from which the Bible has come down to us. The mosaic is vast, the work is long and sometimes tedious, but the outlines and many details are becoming clearer. The accumulated results of the work of Biblical archaeologists are substantial in spite of the fact that the work has been unco-ordinated, spasmodic, and hampered by shortage of funds and by war and political instability. Only the surface has been scratched. ●

GILMOUR SMITH

(*Continued from page* 17)

takes ill and it has to be cancelled. Or we have a very important appointment but the train is late or the highway is blocked with snow. We fret and fume, and get nowhere.

Think of the way of faith. There must be a reason, for God rules; the reason must be good, for God is good. The presence of God is a reality. "I will fear no evil for thou art with me. The angel of the Lord encampeth round about them that fear him, and deliveretH them." ●

WHO BOSSES WHOM?

(*Continued from page* 13)

profession and by his liaison with the minister and the Music and Worship Committee of Session. The organist mentioned to the committee that he would appreciate a frank appraisal from time to time of the performance of his duties. We take this method of bringing this request to the attention of the relevant committee."

By EDWARD CRAGG

O Give Thanks Unto The Lord!

IN February, 1830, a young Scottish scholar, Alexander Duff, went on board a sailing ship bound for India. With him was his young bride; they were going to the East to begin a life-work for God.

As they rounded the Cape of Good Hope the ship was wrecked. However the passengers and sailors "escaped all safe to land."

The library that Alexander Duff was taking with him was lost; but on the beach one of the seamen picked up a package in which he found a Bible and a Scottish Psalmbook, bearing Duff's name. On that day the young scholar resolved to be henceforth a man of one Book; he would know many, but put his trust in one. Then, gathering around him the survivors from the wreck, he offered a prayer of thanksgiving, and read the 107th Psalm,

O give thanks to the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so.

The Psalm read that stormy day on the beach tells us that there are two reasons for thanksgiving which obtain at all times and in all places. We are to give thanks to God because he is good, and because he is merciful.

O give thanks unto the Lord, for he is good! Give thanks that the great God, who made all things, knows each one of us, and cares for each one of us, as a Father for his children. It was this conviction that filled the heart of Jesus as he looked out on the world God has made, "Your Father knoweth what things ye have need of." And so the sun shines, and the rain falls, and the good earth brings forth seed for the sower, and bread for the eater.

Give thanks also for a goodness of God which, as Jesus pointed out, sustains both the thankful and the thankless, both the good and the bad. Be thankful that the goodness of God is matched by the mercy of God, which endureth for ever.

Here is the second great cause for thanksgiving which the Psalmist sets before us. We are to give praise that ours is a merciful God.

He has mercy upon those who wander in the desert of life, in what T. S. Eliot calls the Wasteland. Some have been led there by their own folly; they are bound in affliction and iron because they have rebelled against the words of God. Yet when they cry to the Lord in their trouble, he cuts in two the bars of iron which have made them prisoners of despair.

Others have been for a long time in the desert regions of sickness. These

(*Continued on page 24*)

THE MUSIC MAKERS' CORNER

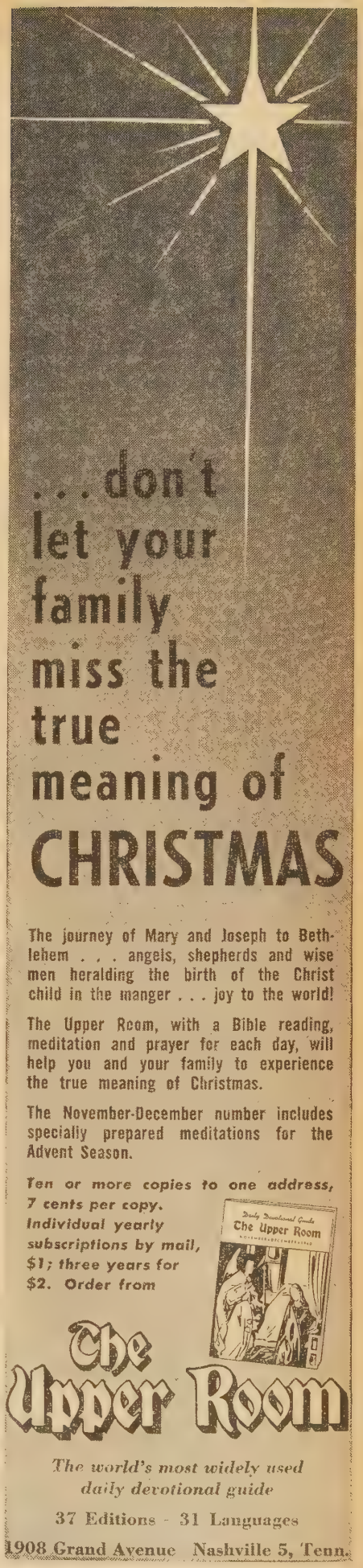
MANY young people like to have pen-pals. When names and addresses appear in this corner we like to have Music Makers correspond with those of their own age who live in distant provinces. When you do this, please be sure to use your full name and address. Recently some members have received a letter from Elizabeth, aged 8. Now, please, Elizabeth, since you are not a queen, will you give your pen-pals your last name and your address, so that they may answer your letters. We have dozens of Elizabeths, but none of them in Victoria, B.C., where your letters were posted. Better ask mother to look over your letter next time.

I am so glad to hear of the many awards, scholarships, music degrees and diplomas won by our Music Makers during the past season. This is the result of keeping the second rule of our pledge, and using your talent and persistency to reach your goal. Keeping the other five rules will never give you a diploma, but will help you to build a fine Christian character that will last forever.

The Music Makers' Pledge

1. I will be loyal to God, to my parents, my teachers and my friends.
2. I will learn to play or sing only good music.
3. I will learn to do something new and useful every week.
4. I will do something to help someone else every day.
5. I may sometimes become very busy but I will not complain about being tired.
6. I will not use bad language, nor form any other habits which prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, The United Church Observer, 85 St. Clair Ave. E., Toronto 7, Canada.



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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

BRANTFORD born Thomas B. Costain's *Chord of Steel* (Doubleday) should correct the impression held by so many Americans that the telephone was invented in the United States. Of course Canadians know better but they, too, will be interested in reading Dr. Arnup's review of this book about Alexander Graham Bell and the invention of the telephone at Brantford, Ont., in 1874. . . The millionth copy of the *Interpreter's Bible* (Abingdon) has been purchased by a South Dakota woman as a gift for her son just entering theological college. Volume VII was published in 1951 and two volumes appeared annually until the set was completed in 1957. . . *The Torch*, Dr. Wilder Penfield's new novel, came off the press (Little Brown) last month. This is the second novel by the world famous neurosurgeon and the first to appear since his retirement this spring as head of the Montreal Neurological Institute. *The Torch* is a story based on the life of Hippocrates, the Father of Medicine. We expect to review it in an early issue. . . Oxford Press, for the seventh time in nine years, has won the Carnegie Medal for 1959, awarded annually by the British Library Association to encourage the production of good books for children. They won it with *The Lantern Bearers* by Rosemary Sutcliff.

Thomas Costain

Church and Children

Reviews by Olive D. Sparling.

Children and The Bible

By Ethel L. Smither. (Abingdon, $1.50.)

Children and The Bible is the long awaited book to replace **The Use of the Bible With Children** now out of print. It deals with the use of the Bible in Christian education of children and is directed to teachers and parents of children: the three-year-old nursery child through to the early adolescent.

The author raises and answers many familiar and pertinent questions: "Just how can children lay hold upon what the Bible offers today?"; "How can the work of God come to them through its pages?"; "How can its messages reach their minds and influence their emotions?"

The home and church setting constitute the background for using the Bible with children in Christian ways. The significance of its message is constantly seen in relation to the child's needs and how it can contribute to the growth of the child as a Christian.

Children and The Bible attempts to show how the Bible helps children to make decisions regarding their own living and to enter into the fellowship of the Christian community.

Children In The Church

By Iris Cully. (Westminster, $3.75.)

In **Children In The Church,** Iris Cully shares her rich experience and training in theology and psychology. Her approach to the Christian education of the child as an important member of the church family is challenging and up-to-date. She relates the child as a person to the Christian conception of God as Person but stresses the fact that the child should be nurtured in the corporate worship of God by the whole fellowship of Christ's believers.

The author challenges the church with many practical suggestions of ways it can provide for the Christian education of children that are rooted within the nature of the church and its mission in society today.

The Chord of Steel

By Thomas B. Costain (Doubleday, $3.95)

Reviewed by J. H. Arnup.

In various United States' publications I had read of the invention of the telephone by Alexander Graham Bell. In none of them was there mention of the fact that Mr. Bell was a Canadian and that the invention took place in Brantford, Ont. Yet I had been to Brantford (the first city I ever visited) and had seen the beautiful and impressive monument which was erected there in tribute to Alexander Graham Bell and to commemorate his invention of the telephone in that community. Why else were we taught at school to call Brantford "the Telephone City"?

It was to set forth the Canadian claim to Alexander Graham Bell and to set the record straight as to Brantford being the birthplace of the telephone that this book was written. The author grew up in Brantford and with his fellow-citizens shared

> "A fiery family passion for the name
> Of Lancelot and a glory one with theirs".

He shared, too, a measure of their resentment at the persistent ignoring, by American writers, of Canada's share in the undertaking. Finally, he resolved to devote his own great literary powers in

ı effort to set forth all the facts rele-ınt to the whole situation. Those who ad the book will feel that he has done st that.

The Bell family settled in Brantford 1870, coming from Scotland after ief residence in London. For genera-ons they had been interested in the evelopment of human speech and the n (the third Alexander) was already udying the communication of the ıman voice by means of electricity. In ıose studies lay the real origin of the lephone.

Soon both father and son were called Boston to give lectures on elocution, ith public demonstrations of their art, gether with lessons in visible speech, which the deaf were taught to carry ı conversation. Meanwhile, studies ıd experiments in electricity were ırried forward; in Boston, Alexander raham Bell completed and patented e Multiple Telegraph which may ccount in part for confusion regarding e birthplace of the telephone. He has sserted, however, that work in the ommunication of human speech was ırried on exclusively at Brantford dur-g the long vacations and shorter inter-als spent at his home there. The ıventor said explicitly to the author: I invented the telephone in Brantford ı 1874".

But although the great idea came to im in 1874, it was not until 1876 that e final test took place. When father nd son carried on a conversation etween Brantford and Paris, the tele-hone had arrived!

Two Books for Young People

Reviewed by Mervin A. Bury.

Meeting the Test

By Walter L. Cook. (Abingdon, $1.75.)

This little book contains forty-four editations for teen-agers. They are rranged in six groups under these emes: Thinking Straight, Aiming High, iving Right, Doing Justly, Keeping appy, Standing Fast. Each meditation kes only a few minutes to read. The uthor understands young people and eir every-day needs. His method, gen-rally, is to start with a text, then an pt illustration. Always there is the pplication of the truths suggested to very-day living.

This is an excellent book and will fill great need, as there are very few books f this type, written particularly for oung people. Most of these meditations ill also provide very acceptable worship aterial for young people's meetings.

Chapel Talks

By C. B. Eavey. (Baker, $1.95.)

Chapel Talks is another in an imposing st of books in the Minister's Handbook eries. The author, who has written idely in the field of Christian Educa-on, has a good grasp of young people's piritual needs.

There are fifty-four talks, two pages in ngth. Each talk grows out of a Biblical xt. Drawing from the life situations f the students, the author employs quotations, or stories, which illustrate effectively the message he is imparting.

Although **Chapel Talks** was primarily prepared to aid ministers, chapel speakers, and young people's leaders, it is understandable that young people who read the book will be stimulated and challenged by the various talks. If a speaker disappoints you at the last minute, one or two of these messages may well suffice.

The Oxford Book of Canadian Verse

Edited by A. J. M. Smith (Oxford, $6.00).

Reviewed by Alice Ann Dorey.

A. J. M. Smith has rendered a signal service to Canadian literature by publishing an anthology of French and English Canadian poetry in chronological order, each in his own tongue. Much thought has gone into the compilation of the Indexes of First Lines and Authors and the Biographical Note where date and publication point of each numbered poem have been noted.

Reading from number one, a poem about Winter in Lower Canada, by Standish O'Grady, (1793-1841) and number 16, **Un Canadien errant,** by Antoine Gerin-Lajoie, (1824-1882), to number 319, by Daryl Hine (1936-) we get a clear picture of the development of Canadian poetry from sober traditional conformity to the new school of modernists writing in free verse influenced by imagism and symbolism. As in his previous anthology, which required three editions for use in Canadian universities, all the well-established writers are represented as well as a number of new voices.

A. J. M. Smith, the leader of the new group of Montreal poets, has exerted a profound influence on the present generation of writers. Although he has published only two small volumes of his own verse, the new poets, like him, write of roses and thorns, bewilderment, death and fire. Their spoken thoughts reflect our brittle age. They are passionate, polished and intellectual; often difficult.

The carefully prepared **Introduction** provides a comprehensive survey of Canadian poetry by French and English authors. A. J. M. Smith, a native of Westmount, Que., is now professor of English at Michigan State University.

ONE OF A SERIES ON PROVINCIAL SERVICES OF INTEREST TO OR AFFECTING NEW CANADIANS

WELFARE SERVICES AVAILABLE TO NEW CANADIANS

GENERAL WELFARE ASSISTANCE: Individuals and families may need public assistance because of unemployment, illness or emergencies. If you cannot qualify for allowances under the other welfare programs, your local municipality may grant immediate aid. In addition to basic allowances for food, clothing, etc., provision is made for medical services and hospitalization. Applications are made at the office of the municipal welfare administrator or clerk of the municipality in which the persons reside.

HOMEMAKERS' AND NURSES' SERVICES: A homemaker is used to keep a family together when the mother is ill. Elderly, handicapped and convalescent persons may also need a homemaker. Others, on a physician's recommendation may require visits by registered nurses. Applications for these home care services may be made to local municipal welfare authorities. Financial aid is available through the municipality.

MOTHERS' ALLOWANCES: The Province grants allowances for dependent children in the care of a mother who has been widowed, deserted, or whose husband is permanently unemployable or in prison. An unmarried mother, over 18, with a child over 6 months of age in her care may also be granted an allowance. Permanently unemployable fathers, who act in the place of a mother, may receive allowances for children in their care. Maximum allowances range from $120 to $180 monthly. Foster mothers, giving foster care to children are eligible as well.

Medical services under Ontario's Hospital Care Insurance Plan are provided to all beneficiaries under the Mothers' Allowances program: also free dental care for children under 16. Applications may be submitted to any regional welfare office of the Department.

OTHER WELFARE PROGRAMS: (1) Old Age Assistance (2) Disabled Persons' Allowances (3) Blind Persons' Allowances (4) Rehabilitation Services (5) Homes for the Aged (6) Child Welfare Services—by local children's aid societies (7) Day Nurseries.

Further information may be obtained at any Regional Welfare Office of the Department, or by writing to

Ontario Department of Public Welfare
Parliament Buildings, Toronto
Hon. L. P. Cecile, Q.C., Minister

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O GIVE THANKS

(*Continued from page* 21)

too "cried to the Lord in their trouble," and "he sent forth his word, and healed them."

Sometimes, but not always, this means physical healing. Unfailingly, however, it brings deliverance from the loss of faith that destroys the soul. For months the late Toyohiko Kagawa lay in the dark with a scorching pain in his eyes. He dictated these words to his wife: "Health is gone. Sight is gone. But as I lie in this dark room God still gives sight. At the centre of things there is a Heart. . . I am constantly praising God for the joy of the moments lived with him."

So the goodness of God sustains us, and the mercy of God redeems us, all our days. Every one of us has abundant cause to repeat daily the prayer of William Shakespeare, "O Lord, who lendeth me life, lend me a heart replete with thankfulness." ●

TRAVEL IN RUSSIA

(*Continued from page* 15)

in Russia, and come out echoing the comments of their guides, that only old people go, and that religion is dying out.

Almost without exception, guides are anti-religious and atheistic, as are apparently all bright young graduates of Russian universities in the employ of the state. If they were otherwise, they would not be guides.

They are about as enthusiastic for the Russian church as junior leaguers in Toronto would be for Tim Buck. Church services are not on the ordinary itinerary. We went about a dozen times and were never accompanied by our official guide, except to the Zagorsk monastery, although twice we persuaded another guide to go along.

In some places like Kiev, busy cathedrals are near the downtown hotels and it is a simple thing to go to church. In Moscow, all hotels seem to know about the Baptist Church and taxi drivers find their way. But in other places one needs to do a little work and planning or he will come away without seeing an "active" church when it is full of worshippers.

Religion in Brief

Briefly, and to repeat somewhat, the religious situation is this:

Active persecution of the church ceased during the war. Communism is officially atheistic, and teaches that when the true communist state comes, religion will just disappear. In the meantime

(*Continued on page* 30)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Our minister sings—off-key—in our choir. He means well and tries hard, but he embarrasses the leader and choir members. Could you suggest how we might get him to resign without hurting his feelings?*

A. Ask him to play the organ.

Q. *Wide acceptance prevails in the courts of the United Church that a "motion to refer" is not debatable. Am I wrong in believing that there is no such Rule of Order? If so, please quote the applicable section.*

A. We find no reference in the United Church *Manual*. Roberts Rules of Order (Revised) says such a motion "is debatable only as to propriety of referring." In the U.S. Congress even the matter of "to refer" or "not to refer" is undebatable.

Q. *Our minister usually presides at meetings of session. How should he be addressed, i.e., Mr. John Doe, Mr. Chairman, Mr. Moderator, or?*

A. Mr. Chairman.

Q. *Can a motion which has been voted on and lost, be voted on again as a new motion? Does not the majority vote carry in all cases? Can it be reopened by the chairman for a second vote on the same motion?*

A. This is covered in the *Manual* under motion to reconsider No. 483. A matter may be reopened if the mover voted with the majority the first time. If it is to be reconsidered at the same sitting a two-thirds majority is necessary. If for later consideration, a simple majority.

Q. *In the case of an election by ballot for elders, does the minister count the ballots, or the session?*

A. We would assume scrutineers appointed by the meeting would do so.

Q. *Do you think it is right for some people in a congregation to give a great deal for missions and very little for the local church?*

A. We know some good people who give a great deal more to missions than to local funds in order to compensate for the indifference of others who give all theirs to local and none to missions. We respect their feelings.

Q. *The secretary has read the minutes of the previous meeting. Mr. A. jumps up and moves that the minutes be adopted as read. Mr. B. challenges Mr. A.'s right to move such a motion because Mr. A. was not present at the previous meeting. Mr. A. continues that he knows nothing of what took place at the previous meeting, but is willing to accept the minutes as properly recorded. What about it?*

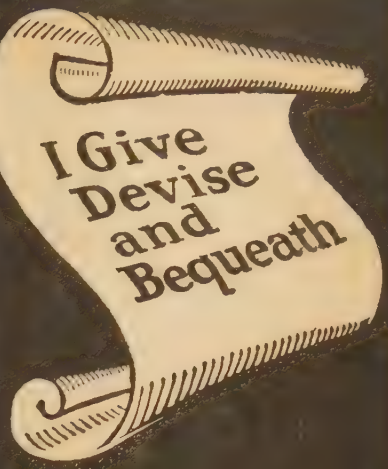
A. We can't find any other rule than the great unwritten law of common sense. If you were not present then leave the motion for someone who was.

Q. *Is it permissible for the president to give both sides of a question to stimulate a discussion?*

A. Yes, permissible, but sometimes difficult.

Q. *Apparently it is the custom for some undertakers to charge a fee on behalf of the minister and include it on the bill irrespective of the financial standing of the persons concerned, or the fact that the deceased may have been very active in church duties and given generous financial support.*

A. We assume such undertakers are trying to be delicate. If a person has not given approval we would think he need not pay that part of the bill.



Speaking of

WILLS

—AN EMINENT DIVINE HAS SAID:

"It is a poor Will that has not the name of the Lord among the heirs."

If you believe Christ's Church is the divine instrument for redeeming mankind and for creating a better world;

If you have reason to be grateful for its fellowship, comfort and inspiration;

If you have been privileged during your lifetime, to help maintain its ministries;

You may PERPETUATE your faith and interest by remembering your CHURCH in your WILL

You may have much or little to give.

You may wish to make your bequest for one or all of the Church's many activities.

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Toronto 7, Ont.

About People and Places

Theology for Laymen

Lay Schools of Theology initiated by the Board of Men will be held in the United Theological College, Montreal, and Emmanuel College, Toronto, beginning October 6.

These projects, aimed at helping men and women to a deeper conception of the church and its teaching, are directed by a sub-committee of the inter-board committee on co-ordination of adult work.

Three-year courses are planned. The first-year course has two ten-week terms on Thursday evenings. Leading faculty members of both colleges will conduct two periods each evening, one offering a basic course (consisting of introductions to the Old and New Testament) and the other, a choice of elective subjects.

Further information can be obtained from the Registrar, Montreal Lay School of Theology, 3508 University St., Montreal 2, Que., or for the Toronto school, Mr. D. S. MacPherson, 43 Cotswald Cres., Willowdale, Ont.

Caravaning in Trinidad

Trinidad students went caravaning this summer. A team from Naparima College spent half their August vacation with CYCLE—the College Youth Caravan for Leadership and Education. The project was directed by the Rev. Lawrence A. Purdy, chaplain to the colleges and schools.

Following a week's training, the group travelled in the Volkswagen van they called "The Big Blue Ox" to Iere Village. Here, where the Rev. John Morton began his missionary work 100 years ago, caravaners carried on a Vacation School with 65 children, most of them non-Christian.

At the closing ceremonies families, friends and visitors filled the old church, crossed the lawn and spilled on to the road. Hand work was displayed, awards presented and the United Church's mission film, "Where None Shall Thirst," was shown.

In Canada's Capital

Downtown Ottawa is to be the subject of study by a special presbytery committee, chaired by the Rev. H. E. D. Ashford of Dominion United Church. The churches involved include First United, Stewarton, McLeod, Western and Bell St. Dominion and Chalmers may also be included.

The study, still in its exploratory stage, is expected to report to presbytery on the growth of suburban churches, as well as to suggest that attention be given to New Canadians and the need to supply them with ministers able to speak their native tongues.

Independence in Nigeria

Nigeria's Independence Day (October 1) will be marked by the churches with a special service of thanksgiving and dedication on Sunday, October 2, in Lagos. The Christian Council planned the service, which will be attended by the Archibishop of Canterbury, the Rt. Rev. Geoffrey Fisher, and set apart the month of September as a time for spiritual preparation and private and public prayers.

While Nigeria is predominantly Moslem, Protestant missionary work has been carried on for over a century with considerable success, and there is hope of more rapid growth in the future.

Honour Quebec Pioneers

The Shaws, with the Robinsons, Mathews and Bells, came from Ireland in June 1827 to the area in the Laurentian Valley now known as Shawbridge. A plaque honouring William Shaw and his wife, Martha Marie Mathews, was unveiled at a recent service in the **Shawbridge United Church,** conducted by the minister, the Rev. Clyde Westhaver.

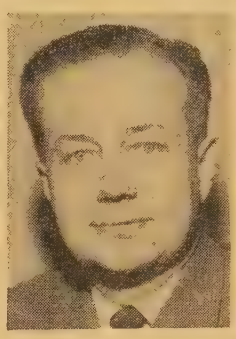
Mr. Shaw cleared a large tract of land on both sides of the North River, established a farm, a brickyard and store and built a bridge over the river which later gave the present name to the village. Methodists in Ireland, the Shaws took an active part in organizing the church. The present log structure was built about 125 years ago, but it has been enlarged and kept in good repair and in constant use.

About 40 descendants of Mr. and Mrs. Shaw were present at the service.

"The Big Blue Ox" carried Trinidad caravaners to their projects. (*See story above*)

Going Recruiting

The **Rev. W. N. Blackmore,** now boys' work secretary of the Board of Christian Education, has been appointed a secretary of the Inter-Board Committee on Recruiting. The Sub-Executive of the General Council recently ratified the appointment. He will probably take over his new duties within the next month.



Mr. Blackmore is the second recent appointment. Miss Lois Boast began her work with the Inter-Board Committee in August.

Wheat Pays Note

A wheat project paid off the note on the new United Church manse in **Palermo, Ont.** Last fall, under the leadership of Mr. Kenneth Giles and through the free use of a field belonging to Mr. Clarence Kingston, the men prepared and planted 40 acres of wheat. Recently combined by Mr. Giles and straw baled by two of the men, 935 bushels of wheat resulted and several hundred bales of wheat straw. Its sale brought in a total of $1,700 towards the liquidation of the $2,000 note.

Top Refugee Officers

The United Nations Service to Refugees is losing its two highest officials. **Dr. August Lindt,** the High Commissioner for Refugees, will become Swiss Ambassador to the United States at the first of the year. **Mr. James Morgan,** Dr. Lindt's deputy since 1951, is returning to the United States this fall to take up the post of president of Wilmington College, a Quaker related institution.

Bequests Aid Church

Overseas Missions has received a bequest of $75,000 from **Miss Linda S. Harris, Ottawa.** This is reported by the Treasurer, Dr. V. T. Mooney among 17 estates which named The United Church of Canada as beneficiary during the period to August 31.

Miss Margaret M. Doxsee, Brighton, Ont., instructed that the residue of her estate be used for missionary work in Africa.

Home missions received $3,175 for work in British Columbia from the estate of **Mrs. Eleonore Hemmings,** Cloverdale, B.C., and from the estate of **Mr. John Miller Hendrie,** Ottawa, $500 for the support of the Mission Boat, **Thomas Crosby IV.**

The Missionary and Maintenance

und received bequests from the follow-ıg estates: **Mrs. Ada E. Johnston,** foore Township, Ont., a share in the esidue; **Miss Evelyn McDonald,** oronto, $1,000; **Mr. Chester R. Rown-ee,** London, a share of the residue, nd for scholarships at Emmanuel ollege to assist needy theological stu-ents; **Miss Rosa Simpson,** Seaforth, nt., one-half the residue; **Mrs. Mary E. ucker,** Arthur, Ont., $1,000; **Mr. Lloyd . Williamson,** Hamilton, Ont., $2,000.

The Pension Fund is beneficiary from ıe estates of **Mr. George E. Barbour,** aint John, N.B., $5,000; **Mrs. Eva L. Ialcolm,** Etobicoke Township, Ont., 1,000; **Mrs. Lavinia M. Pope,** Hamil-ın, $500; **Rev. Timothy M. Wesley,** ainsville, Ont., $1,000.

The United Church of Canada re-eived from the estate of **Mrs. Edith L. ickerson,** Niagara Falls, a contingent ıare in the residue for the training chool; **Miss Florence S. Smith** $2,000 nd one-third of the residue; **Mrs. Sarah .. Teague,** Forestburg, Alta, the residue.

Iew Hospital in B.C.

The lumbering and industrial com-ıunity of **Burns Lake, B.C.,** has a new ospital. When an electric saw cut ırough a sapling across the entrance, ıe Honourable Eric Martin, provincial ıinister of Health Services and Hospital ısurance, declared the Burns Lake and District Hospital officially open.

The United Church Woman's Mission-ry Society gave $50,000 of the $300,000 pent to replace the 24-year-old hospital

hich became too small to serve the eveloping interests of the surrounding ommunities. While government grants nd community contributions are pro-iding the major part of this building, t the request of the residents the WMS ill continue to administer it.

Forty-one years ago, the Presbyterian uperintendent of Home Missions, the ev. George Wilson, saw the need for medical ministry around the Francois ake district and the area south of Burns ake and the CNR. He asked the WMS or help and they immediately responded y opening a farm house at Francois ake for a medical centre. It was soon ıoved to larger quarters, and additions

(*Over*)

Your help means life and hope

Thom, Vietnamese, age 5. Father ill, heart disease in hospital. Child lives with mother, brothers and sister in hut. Only possession one bed. Mother earns 27c a day when she works. Children ill. Thom, sweet, sad child. Knows only want and deprivation. Parents sick with despair for their destitute children. Help to Thom means life to whole family. Case urgent.

You alone, or as a member of a group, can help these children by becoming a Foster Parent. You will be sent the case history and photograph of "your" child upon receipt of application with initial payment. "Your" child is told that you are his or her Foster Parent. All correspondence is through our office, and is translated and encouraged. We do no mass relief. Each child, treated as an individual, receives food, clothing, shelter, education and medical care according to his or her needs.

The Plan is a non-political, non-profit, non-sectarian, independent relief organization, helping children in Greece, France, Belgium, Italy, Viet Nam, and Korea. International headquarters is in New York. Financial statements are filed with the Montreal Department of Social Welfare. Full information is available to any competent authority. Your help is vital to a child struggling for life. Won't you let some child love you?

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Name .....

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City ..... Prov. .....

Date ..... Contributions are deductible from Income Tax.

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made later. In 1925 the work was transferred to Burns Lake. Here a new hospital was built in 1931, to which the largest contribution was made by the WMS. Additional equipment has been added to keep the hospital up to date.

In 1949, when the provincial government gave full maintenance, it suggested a new hospital should be built. A 36-bed building was begun in 1956. Last April the WMS gave the go-ahead signal for a new nurses' residence.

In an interview, Mrs. Donald Gerow, housekeeper for 25 years, said that the success of the WMS hospital was due to the personal touch and consideration of patients. "We visit them at least once a day," she said. "And no one has to bring anything to the hospital, either. Mothers don't need to supply even a safety pin for their babies."

Federal, provincial and civic officials were present at the opening ceremonies. The United Church WMS was represented by Home Missions Executive Secretary Esther Highfield, who received the keys of the new building on behalf of all who had a part in it. Mrs. C. S. Patterson, president of the Dominion Board of the WMS, sketched the early history of the hospital and paid tribute to the doctors, superintendents and missionary nurses who have served, mentioning particularly Miss Clara Preston in whose memory a chapel has been added. She also expressed appreciation to Miss Elsie Hunt, retiring superintendent of nurses, and spoke in appreciation of the faithful service of Mrs. Gerow.

Miss Doris Allin, Reg.N., is the new superintendent of nurses.

The first baby to be born in the new hospital is a grandson of the woman whose birth on the trail between Burns Lake and Hazelton aroused public opinion and led to Dr. Wilson's appeal to the WMS for help.

Brilliant Linguist Dies

The United Church has lost one of its most brilliant linguists and Old Testament scholars in the death, September 2, at Montreal of the **Rev. Cornelius Bulzan,** aged 35. He spoke Roumanian, Hungarian, Italian, French, German and English and could converse in several other languages. His scholarly interest was in Hebrew and the languages of the ancient Near East. Born a Protestant in Roumania, the privations he suffered as a refugee impaired his health. Following study in Paris he entered Canada as a refugee and became a candidate for the ministry of the United Church. When a student he served as assistant to Dr. A. S. Murray, the port chaplain at Quebec and Montreal. After ordination he served Newington from 1956 until his illness late in 1959. He is survived by a widow and two small children. . . **Minada**, wife of the late Rev. Robert J. Irwin, Toronto, died September 6. . . **Lucy Ellen**, wife of the late Rev. J. B. Howard, Edmonton, Alta., died September 4.

M and M Givings Up

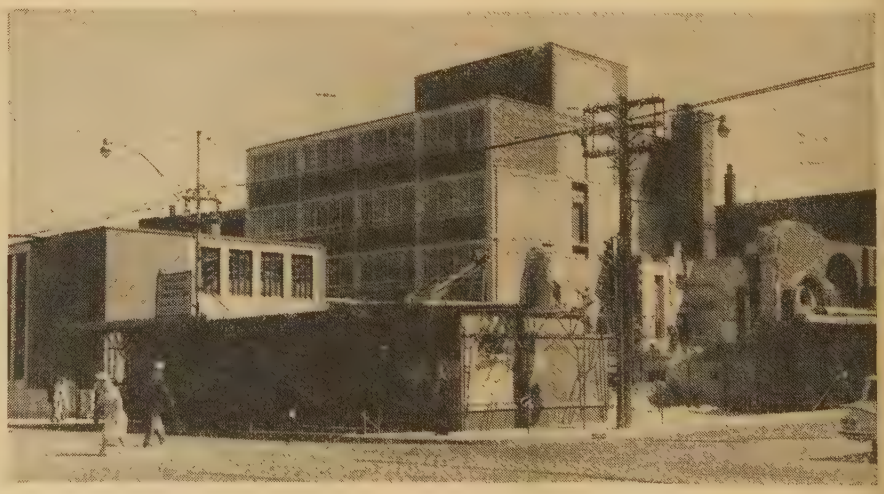
Givings to the Missionary and Maintenance Fund increased 15.7 per cent. from August 25 to September 14, Secretary the Rev. Dr. Ray McCleary reports. The total is $3,689,123 for 1960, over last year's givings of $3,185,194. The amounts given below are by conferences with last year's totals in brackets.

Newfoundland, $43,505 ($31,342); Maritimes, $301,730 ($250,571); Montreal and Ottawa, $357,246 ($311,091); Bay of Quinte, $285,930 ($241,297); Toronto, $736,602 ($645,553); Hamilton, $536,560 ($489,266); London, $444,968 ($377,323); Manitoba, $224,383 ($188,-438); Saskatchewan, $206,406 ($174,308); Alberta, $247,091 ($213,237); British Columbia, $256,617 ($224,599); Donations, $48,061 ($38,169); One Dollar Club, $24.

New Mission for Old

For over 50 years the Fred Victor Mission in downtown Toronto has borne witness to the church's concern for the unfortunate, discouraged and often homeless men and women. The building, which has given shelter to thousands and from which has been distributed hundreds of thousands of dollars in relief, has grown old in service and has had to be demolished. On the same site in the heart of Metropolitan Toronto, a new Fred Victor Mission is taking shape.

The first unit was dedicated last month. The service was held in the chapel, a sturdy, artistic building with a sanctuary seating 250. It was filled, with an overflow in an adjoining room. An atmosphere of worship is achieved by the attractive stained glass windows, electric



A new look at Queen and Jarvis Sts., Toronto, where the Fred Victor Mission is being rebuilt. *(see story above)*

rgan, plain pews, and simple, chaste hancel equipment.

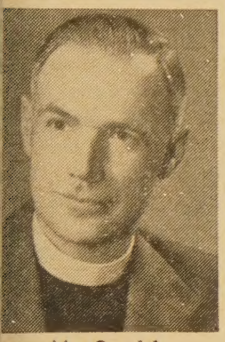
The traditional key ceremony was arried out by United Church officials nd the minister, the Rev. Dr. W. A. Cunnisett. The Rev. Dr. J. I. MacKay, n whom had rested responsibility for the etails of the building project, introduced hose who brought greetings. These ncluded representatives of the city of oronto, headed by Mayor Nathan hillips, the Board of Home Missions, he Toronto Conference and Presbyteries, Jnited Church headquarters, the WMS nd the Home Mission Council.

This unit, in addition to the chapel, ncludes a reception room, men's dining-oom and a small dining-room, a nodern, efficient kitchen, showers, a arge auditorium and some portion of the ormitories, as well as offices for the uperintendent and the two deaconesses.

Work is proceeding on the second unit hich it is expected will be finished ithin the next year.

On CBC Radio

A special Layman's service will be heard from Toronto over the Church of the Air on the CBC Dominion network, Sunday, October 16, 4.30-5 p.m. EST. A group of laymen will team up with the Rev. Stewart Crysdale to present aspects of the Lay Sunday theme, "The Christian and his Daily Work."



Mr. Crysdale

Laurentian Under Way

Enrollment in the new **Laurentian University, Sudbury,** Ont., is expected o reach the 1,500 mark. The non-lenominational and bilingual university vas inaugurated in March to serve the educational needs of northern Ontario. Sixteen courses are available this year n English and French, with the exception of engineering and business administration which will be given in English nly. Subjects of a denominational nature will be taught by the federating nstitutions. The Board of Governors has authorized the appointment of a ull staff of 32, together with 24 part ime instructors. Classes are being held his year in the rented buildings of the Roman Catholic University of Sudbury nd the United Church's Huntington University. A permanent campus is planned.

A special dedication ceremony marked he official opening of **Huntington University**, an institution brought into existence by the efforts and financial upport of United Church members in he six northern Ontario presbyteries. President, the Rev. Earl Lautenslager, eceived the keys to the college from property committee chairman, Mr. J. Walter Tate, who had guided the remodelling and renovation of the building o be used. Principal, the Rev. J. W. E. Newbery, represented the Moderator, and gave the prayer of dedication. The official enrolment in the first year course will probably reach between 40 and 50.

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RUSSIAN TRAVEL

(*Continued from page* 24)

there is freedom to worship, but not freedom to teach the young or propagandize religion outside the church building.

The churches are crowded and young people are numerous. But the churches are few in relation to the population. Yet in contrast to what visitors saw of persecuted churches and worshippers carrying on in the mid-thirties, the modern church is prosperous, and as long as it does not criticize the state, relatively free. Neglected churches are being restored. Sufficient young men are volunteering for full service.

There is reason to believe that the Russian Orthodox leaders stand pretty close to the Kremlin. Churchman and communist admit quickly and frankly that they are poles apart in basic belief, but priests do not criticize the nation's economic policies or its international affairs. John Gunther says that the Orthodox Church abroad is used as one of modern Russia's international agencies. We assume not for intelligence, but for goodwill.

The tourist may confirm these things for himself in Russia, but not without doing a little work at it.

It's a cliché to say Russia is a land of contrasts. Russians would naturally say the same of ours. But the visitor cannot escape being startled by the contrasts.

He hears on every hand about culture, but in the air-conditioned dining-room at the Ukraine Hotel in Moscow, Russian men in shirt-sleeves, minus ties, wolf their food, and listen to the orchestra. Billy Graham reported he saw some men in the dining-room in their undershirts. We didn't. In music and art they are away out in front of us, apparently.

Yet we met an American minister's wife who was more shocked at seeing a white woman eating with a negro than if he had been in his undershirt. Russian cosmopolitanism shocks these westerners who cling to their old ideas of race superiority.

In Leningrad the tourist is taken to the lovely parks and startled by unmowed grass and flower beds with weeds two feet high. Then he remembers that Leningrad is an old Russian city, and the lawnmower is a modern tool. In Moscow and Kiev they cut the grass. But much of what startles the visitor is superficial. ●

SALT, YEAST AND LIGHT

(*Continued from page* 19)

Christ of a different colour. Until the Christian Church solves its "unsolved race problem," its impact upon the future will steadily diminish, and one day it will become a relic and anachronism.

We must say something pertinent and substantial on the matter of nuclear war —a new possibility in human history. To my mind, before that possibility, the ancient concept of a just war, and the modern concept of war as the lesser of two evils, are meaningless. There is nothing that could justify a nuclear war, no evil greater than a nuclear war.

The Church's Vocation

What is the vocation of the Christian Church in this critical and challenging age?

There are those who say the Church contributes to the national good; it preserves law and order and property values; it respects age, infancy, womanhood and human life. Others suggest the Church deserves support because it is our strong bulwark against Communism; it provides asylum for distraught, frustrated and inadequate victims of society. If the Church's vocation is fulfilled in these or other utilitarian values, perhaps democracy or some other institution will one day serve as well.

The state and secular organizations are taking over education and schools, health services, hospitals and charitable works, and operating them efficiently. Has this diminished the vocation of the Church?

A careful look at the nature of the Church will convince us that its vocation is unique. The primary function of the Church, from which all its other functions are derived, and upon which they all are dependent, is to conduct and promote the worship of the Living God, as revealed in Jesus Christ. Then will follow the commissions to preach the Gospel of Jesus Christ, to build a fellowship of love, and to be the conscience of the world. ●

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The Christmas Mail

Senator J. Dodd (Dem., Connecticut) has introduced a bill into Congress calling for the Post Office department to cancel Christmas mail with a postmark bearing the slogan **"Keep Christ in Christmas"**. It would be "a small but effective way to remind people of the true significance of Christmas," the Senator said.

Publishing House Notes

Mr. Bruce Witherspoon joined the staff of our Department of Sunday School Publications in July, to give special assistance in the promotion of our materials to Sunday Schools and Churches. This month he will visit Winnipeg with Rev. Elmer Leaker, Manager of the Department, to meet with Presbytery Conveners. We are promoting particularly just now—*The Christian Home Magazine* intended for all parents and for Church and Church School leaders.

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MARRIAGE

SONS—LEAKER—Edith Yvonne Leaker, only ghter of Rev. and Mrs. E. S. Leaker, to Anthony roy Parsons, Sept. 3, 1960, at Applewood ed Church, father officiating, assisted by Rev. . Cronk.

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ALGARY — North Hill United Church pulpit vacant October 1, 1960, after thirteen years' re. New Christian Education building with time Director. Fully furnished manse, good ry and car allowance. Please write to L. S. glas, Secretary Pastoral Relations Committee, —23rd Avenue N.W., Calgary, Alta.

RACE Methodist Church (Bermuda) is in need of a Pulpit Supply. Anyone interested may act the Recording Steward, Mrs. Clair Ingham, th Shore, Pembroke West, Bermuda.

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Dates to Remember

Dedication service will be held on October 25 at 2.30 p.m. for the *Carter-Luffman Memorial Wing* of the Victor Home for Unmarried Mothers, 1102 Broadview Ave., Toronto, Ont. Open House 2-4; 7-9, October 25 and 26.

Fourth Conference on Evangelism will be held in Melrose United Church, Hamilton, Ont., November 7. The speaker will be Dr. Martin Marty, of *The Christian Century*, Chicago, Ill.

Fifth Annual Conference on Evangelism, Victoria Ave. United Church, Chatham, Ont., Nov. 24. The Rev. G. Paul Musselman, who is the Director of the Department of Evangelism of the National Council of Churches, will speak.

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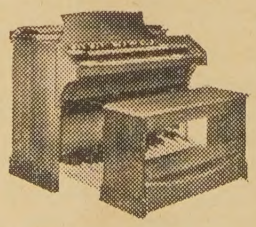

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